

OE D I P U S:  
OR,  
THE RESOLVER.

BEING  
A Clew that leads to the  
chiefe Secrets and true Resolution

OF  
*Amorous, Naturall, Morall, and  
Politickall Problemes.*

Sutable to the Fancie of all that are  
ingeniously inclin'd.

By G. M.

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# QUESTIONS of LOVE, and the

Answers

Question



Hereof doth it come; that  
Ruffians, lechers, and com-  
mon Dancers; be lesse sub-  
ject to Love then others.

Answer. That may come  
by the continuall familiar-  
ty that such men have with women: in  
whom they have no pleasure for respect of  
Love, or whose familiarity doth make love  
loathsome, or out of taste.

Q. What is the cause, that her who lov-  
eth fervently is soone angry?

A. Because the spirits, and humours of  
Lovers be very hot, and boyle continually.

B

2. Her

## Questions of Love;

*Q. How cometh it to passe, that an a-*  
*mourous man is so ready to be finely ap-*  
*parelled and decked?*

*A. He doth it to increase and set forth*  
*her beauty, thereby to subdue and draw*  
*those unto her, that be most beautifull and*  
*desirous to Love.*

*Q. But why be rough and hairy men*  
*more prone and disposed to the amorous*  
*battell of Love, then others?*

*A. Because they abound and be more*  
*full of humours then others.*

*Q. What hath moved certaine Greeke*  
*Peers to say: that Love is the most excel-*  
*lent amongst all the heavenly Gods?*

*A. It is perchance because there is no*  
*Philosopher that doth teach the manner of*  
*mans life so well as he, or maketh man more*  
*practise or quicke spirited.*

*Q. But why hath Love beene esteemed a*  
*God?*

*A. Because he maketh an Idiot to speake*  
*well, a coward to be bold and hardy, a me-*  
*lancholike man joyfull, a heaue and sloth-*  
*full man prompt and ready to all enterpri-*  
*ses be they never so great. Or else he is*  
*made a God, for man to excuse himselfe,*  
*and*

*and the Answer.*

and to cast vpon Love all that, which by  
the same he hath done and sustained.

*Q. Why be Lovers so desirous of corporall and bodily beauty?*

*A.* Because beauty (as ancient Poets doe affirme) doth please the Gods: is agreeable to men, is not leachsome nor heauy to him that is indued therewith, but desired above all things, that may be wished.

*Q. What is the reason and cause of Nosegayes, Garlands of flowers, and greene Boughes, wherewith Lovers haue wont to adorn the fronts of their Ladies Lodgings?*

*A.* It is to honour them, as their Gods on earth, and to shew that such Nosegayes, Garlands, and May-boughes, doe serve for the spoyles and triumphes of their Ladies, and for true signes of the service and devotion of their loving Servants.

*Q. But whereof commeth it that we dreame fildome of the thing that we love?*

*A.* All Lovers being tossed and vexed with diuers thoughts, cannot stedfastly graue and settle any one thing in their fantasie: for their thoughts be like the circles and bubblings of the water, which are dissipated the one by the other.

## *Questions of Love,*

*Q. From whence cometh it, that certain Lovers upon the view, and sight of their Ladies doe blasp?*

*A.* It riseth of the blood and spirits which ascend upwards, wherof the face, fullest of pores of any part of the body, doth charge it selfe with colour. It may be also, that it proceedeth of a singular reverence that they beare to their Paramours.

*Q. But why doe they afterwards waxe pale?*

*A.* There is no true Lover but is troubled with some disquiet, or contrariety. If the cause then of his paine doe present it selfe before his eyes, the same doth easily grow and increase. And so Nature retiring unto the inward parts, as into her hold or fort, carrieth with her both the blood and spirits, leaving the superiour parts without any colour.

*Q. How chanceth it, that barrene and unfruitfull women be more hote and prompt to love, then they which are fruitfull and beare Children?*

*A.* Because that such doe more abound with seed, and do purge themselves of their naturall disease lesse than other doe.

*Q. Why*

*and the Answers.*

*Q. Why doe Lovers delight to beare  
their hands Nosegaies and Apples?*

A. All Lovers have a desire to enjoy and  
possesse the flowre and the fruit of youth  
age and beauty, wherein they rejoyce, where  
soever they see the same. And so be amou-  
rous both of flowrs and fruit, and of all such  
beautifull things that they see.

*Q. But why bee Lovers for the most  
part ready to weepe?*

A. Poore Lovers continually be pricked  
with some Naile, and feeble cause whereof to  
complaine, being of Nature, fearefully suspi-  
cious, jealous, and troubled, so that it is no  
marvell, if such and the like passions doe  
provoake them to teares.

*Q. What meaneth it that Lovers bee  
continually as it were in a fire?*

A. The affection of Love doth move and  
trouble their spirits, which doth raise in  
them this heate.

*Q. Why be women more prone to Love,  
then any other creatures at all times and  
seasons?*

A. Nature hath indued them with more  
delicate touchings, and with more moderate  
complexion then other. Besides this, they be

## Questions of Love,

of conplexion hote and moyst : a thing  
very proper and requisite to Love.

*Q. How commeth it, that men take no  
pleasure in the play and Game of Love,  
when they have lust to make water?*

*A.* Because even then the Conduites are  
full, and that which is full of moystnesse  
cannot receive other humour. It may bee  
also, that the heavinesse and weight of the  
Vrine doth restraine and stop the Conduit  
from whence the Seede doth issue and  
come.

*Q. Wherefore is the pleasure of Love,  
greater then all other pleasures that may  
be imagined?*

*A.* That commeth of the Sperme which  
passeth through all the parts of the body,  
yeelding unspeakeable pleasures to the o-  
ther members.

*Q. How chanceth it, that men of Me-  
lancholicke complexion be more lively, then  
other in desires of Love?*

*A.* The windy passions, whereof they  
be full, be causes of the same: which make  
them more wakefull & disposed thereunto.

*Q. Why doe Physitians praise mediocrity  
or sildome use of Loves desire*

*A.* Because

**A.** Because the same doth lighten the body, rejoyce, the spirits, comfort the brain, recreate the senses, and expelleth from them all accidents proceeding of melancholike humours. Excesse also is to be blamed, because it doth weaken the body, and is hurtfull to the sight.

**Q.** Why doth Nature give to Love so great pleasure?

**A.** For preservation of mankind, which through the same is continued.

**Q.** Why doe they soone grow to gray haire, which be much given to Love?

**A.** Because they expell from them their naturall heat, whereby life is conserved and maintained.

**Q.** Why doth the haire of the head and eyebrows of those that be fornicators and lecherous soonest fall?

**A.** The Game of Love doth marvelously coole the superiour parts, which being made bare and voyd of blood, and Spirit, cannot digest that which doth nourish the same. And so the vapours proceeding of digestion, be not sufficient and able to engender haire of the head and eyebrows.



## *Qualities of Love,*

*Q.* *Whereof cometh it that Lovers  
will not spend the whole Night in  
Love?*  
*A.* Every vehement passion doth wholly  
draw unto themselves, and suffereth him-  
self to give himselfe to any thing else, but  
to that whereof he thinketh, and whereup-  
on he hangeth his fantasie.

*Q.* *Why bee Lovers so careful of the  
sight and unkind looks of their Ladies?*

*A.* All Lovers are wont to suffer them-  
selves to be sed with such allarements, and  
there is no part of the body that doth so  
well manifest and declare the interior pas-  
sions of the mind, as the eyes. Also we say,  
that the eyes are the true harbotongues of  
the heart. And thereof it cometh, that  
when one kisseth the eyes affectuously, as a  
thing desired: It seemeth that hee kisseth  
the thought, and the soule it selfe. Whereof  
certaine Poets, with good reason have writ-  
ten that Love borroweth his arrowes from  
the eyes of Lovers, to serve himselfe against  
themselves.

*Q.* *What doth move the Poets to praise  
Venus robes of Massive Gold?*

*A.* That may be by reason of her rare  
and



*and the Answers*

and excellent beauty, or else because she is so much desired as Gold, some assigne the cause vpon the great summes of Gold that Lovers doe consume and spend vpon Love.

*Q. What is the cause that Lovers doe use to forswear themselves?*

*A.* Love doth laugh at such perjurious Lovers therefore desirous to serve their God, doe swear continually. Or else it proceedeth of a certaine lightnesse caused of diuers thoughts which doe rise in their minds.

*Q. How chanceth it, that men leave not to love a woman, although through age, or some other accident or chance, shee maketh ill favoured and foule?*

*A.* That commeth of love, which is blind, and being blind, cannot know or judge the imperfections of other. But how should he take knowledge of that which he cannot blame. And how can he blame that which hee is constrained to embrace and wholly to pursue.

*Q. From whence commeth it, that most commonly wee be given fervently to love not those anely of whom wee never received*

## Questions of Love,

pleasure, but those also whom wee never  
saw?

A. Every one beareth the Image of his  
mind in his face, and thereof may be ga-  
thered some signe or token of the wit and  
nature of the person, by meanes whereof  
we may conjecture whereunto she is most  
enclined, which is the very spring and  
beginning of Naturall amity or hatred.

Q. How chanceth it, that divers men  
cannot obtaine the grace and favour of  
their Ladies, although they doe serve them,  
honour them, and adore them?

A. Because (as Aristotle saith) there is  
nothing in them worthy to be beloved. But  
what man is so voyd of Natures grace,  
but hath somewhat in him worthy of  
Love.

Q. But what is the cause that some su-  
pers be better beloved of their Ladies then  
other some?

A. The Lady enriched with beauty and  
good manners, is like unto the Sunne that  
doth every where equally extend his  
beames, which notwithstanding are recei-  
ved unequally, of some more, of some lesse,  
after their capacity. The starres also there-

in doe beate some rule, so that after the saying of *Diogenes* the *Stoique*, the signes common to two persons, that is to say, under which the one and the other shall be borne, and those signes agreeing, doe cause the wills of the same two persons to be joyned and united.

*Q. Why be these little and pretty angers and fallings out which chance amongst Lovers, the refreshing and renuing of Love?*

*A.* That shall ever be, because Love is the flame that will goe out and dry, if it be not blowne and oftentimes moved: Or else we may well say, that the more the thing which wee desire is denied, the more we desire it.

*Q. Whereof cometh it, that we be ashamed to communicate to others our desire and lust to the combate of Love, and of other appetites and desires, as to drink, eat, sleepe, and such like, wee be not ashamed?*

*A.* Because that the same carnall affection is not so necessary nor profitable for this life as the other appetites be.

*Q. Whereof cometh the diversity of weapons wherewith Love is wont to wound men and women, fishes, birds, and other foure footed beasts?*

*A.* Of

*Questions of Love,*

A. Of the divers nature of things that  
be affailable.

Q. You will say, that beauty failing,  
Love decreaseth?

A. I would say, yea, because Love is no  
other thing but a desire of beauty.

Q. Wherof cometh it, that a man  
being touched with Love, cannot ridde him-  
selfe of that passion by any dexterity, policy  
or wit?

A. Love is a certaine estate and plight  
that doth wrap and fold the mind of man,  
and with a certaine sweet motion doth  
transport him into the thing by him desi-  
red. This affection riseth by the contem-  
plation and judgement that hee hath of  
beauty, which causeth him to conceive in  
his Spirit and Mind such admiration and  
desire, that whether hee will, or no, he is  
caught in the Ginnes and Nets of Love.

Q. What reason have certaine people of  
the North parts, to sceth with water a  
certaine stone called Gages, causing their  
sponges before they lye with them, & drinke  
therof?

A. That is to know whether they have  
made any fault or not before. For the pro-  
perry

*and the Answer.*

peety of that stone is suddenly to force  
them to make water that have endured, and  
suffered the act of man.

*Q. What is the cause that women which  
be of very hote nature cannot conceive?*

*A. Great and vehement heat doth des-  
troy and corrupt the seed; and therefore  
they which be very hote, are commonly  
fruitlesse and barren.*

*Q. Why doe some women love men that  
be blacke, and other those that be faire and  
well coloured?*

*A. Women of feeble sight love them that  
be blacke, because blacknesse doth joyne  
and unite the sight too much dispartled,  
and by this means doth comfort the same.  
Or else we may well say, that every thing  
doth love and desire his like. They there-  
fore which be hote of nature love them that  
be blacke; because they be more prone to  
heate. Other which be of colder Nature doe  
love them that be white; because they be of  
cold Complexion; the Mother of white-  
nesse.*

*Q. Wherefore have the ancients compar-  
ed love to drunkennesse?*

*A. For nothing else, but because it maketh*

both men (which before were cold, heavy, and covetous) lusty and liberall.

*Q. Wherefore doe not common harlots conceive: or if they doe, it is very seldome?*

*A.* The diversity of the seeds doth let conception, and causeth that the same cannot be retained.

*Q. What meaneth it, that the purse of Cupido is tyed with a Looke?*

*A.* This proverbe doth declare that Love is liberall, and findeth no let to put his hand in his purse.

*Q. Which is greatest, the hurt or profite that commeth of Love?*

*A.* He that doth not love of himselfe, esteemeth the losse to be greater then the profite.

*Q. Thinke yee that Love hath judgement or no?*

*A.* How can he with judgement cause Lovers daily (as every man may see) to fall into such enormities.

*Q. Whereof commeth it, that for the most part, the Children which married women doe borrow, or which be not lawfully begotten, commonly called Bastards, doe resemble more their husbands, then those that*

that be legitimate or lawfully by them begotten?

A. The reason commeth of an imagination that they have to be suddainly taken or espyed of their husbands: And so their husbands be alwayes in their fantasie, for it seemeth to them that they be continually before their eyes, and that they say to them: what doest thou, thou shamelesse whore? Is this thy assured promise made unto me at the marriage day.

Q. Wherefore be young women more prompt to laugh then others?

A. Young women are under the safeguard and tuition of *Venus*, the Goddesse of laughter, and so they doe easily laugh. It may also be said, that they have tender and delicate bodies, and laughter is no other thing then a spice of Joy, wantonnesse or tickling.

Q. Doe you thinke that Love is so blind as he is painted, or that his sight bee good?

A. Wherefore should not I thinke him blind: fith amongst my neighbours I see the most ill favoured to be best beloved of the fairest.

Q. What



*Q. What people (after your mind and judgement) be most worthy to be beloved?*

*A. I thinke those that be learned: because they may give pleasure to the body, profit to the Spirit, and make their fame immortall.*

*Q. Wherein is the subtilty of women most discovered?*

*A. In that they seeme to love one alone, and neverthelesse doe give themselves to many.*

*Q. What woman thinketh her selfe most worthy to bee beloved, the faire or the soule?*

*A. Before I shall answer you, shew me a woman, that thinketh her selfe to bee soule.*

*Q. What meaneth it, what the looks of Ladies doe wholly turne us from all other objects, and doe draw vs vnto them?*

*A. The looks of Ladies be neerer neighbour to the Image and imagination of beauty then any other thing, which above all things doth ravish our senses, and they doe pleasantly bind and captivate the same of purpose, in the end to bring them to subjection.*

*Q. What*



*Q. What be the conditions that an honorable Lady ought to have?*

*A. That she be not covetous; that she be courteous and easie to be spoken unto; neat and secret in her doings.*

*Q. What properties be requisite in a Lady that right well may be called faire?*

*A. That she have a faire and a comely personage; a faire necke; a small body; a little mouth; and white teeth and cleane.*

*Q. Is this a proverbe good? Love him that will love thee?*

*A. Yes very good; for he is a beast that will not love, being beloved.*

*Q. Whether is the man or the woman more subject to love?*

*A. That question is very evident; a man is sooner taken and wrapt in love than a woman. For we see that the man, which is borne to a thousand good and great enterprizes, doth for loves sake abandon all glory and honour that he may receive.*

*Q. Why have the ancient and they of these dayes, painted love with wings?*

*A. To declare that the desires of Lovers be high, and labour to attaine high and great enterprizes.*

*Q. Who deserveth more to be favoured of love: the faire of simple and honest meaning, or the foule that is sage, crafty, and well advised?*

*A.* Prudence is the beauty of the mind, which continueth longer then the beauty of the body.

*Q. Can love be without Jealousie?*

*A.* I thinke not. For testimony whereof, be *Ovid*, *Virgill*, *Plutarch*, and *Boccace*, who writeth in a Sonnet: If Love lived without Jealousie, &c.

*Q. Why be Ladies sooner enamoured of a Souldier, then of a learned man?*

*A.* Souldiers be more libell, and not so subtile as Schollers be, more easie to be allured with enticements of women. There is no Souldier so brave, if a woman say unto him: that he hath a faire beard, that his leggs be well proportioned, that he is comely on horsebacke, strong to encounter, and overthrow his enemy, but incontinently doth give over and submit himselfe unto her will and pleasure.

*Q. What is the cause, that many despising their wives, be so fond upon courtezans and Harlots?*

*A.* The

A. The Curtezans suffer not themselves to be scene, except they be first painted, but wives must often be scene of their Husbands, which causeth them to seeme not to be so faire. Or we may say that wives continually be at their husbands backes, misusing them with vile and unseemely words, which maketh them to tast of other meates, and causeth them to imagine a thousand other appetites and lusts.

*Q. Wherefore have Lovers so feeble voyces?*

A. Of the feare that they have to displease their Ladies. And therewithall the unequall motions wherewith their Spirits are moved, which forceth this feebleneſſe of voyce.

*Q. Whether doth Love shew her greatest force, either in making the foole to become wise, or the most wise, or advised man, to become a beast?*

A. If there be more paine to breake down, then to build: I beleeve there shall be more adoe to restore wisdom to him that hath lost it, then newly to make him wise. For love and folly, be nothing else, but an alienation of the good sense and wit.

*Q. May*

## Questions of Love;

*Q. May a man dye, through vehement Love?*

*A. Of this the History of Soloncus and Antiochus, may testifie and beare witness, which may be reade in the first Tome of the Pallace of pleasure, lately published.*

*Q. Which should bee the greatest heart-breaking, the Lady dying in our sight and presence, or in our absence?*

*A. I would thinke by her presence, for the eyes doe give greater feeling of dolour and grieve then the eares.*

*Q. Whereof commeth it, that men have divers Judgements of the beauty of women?*

*A. It is a proverbe derived from the ancient Greekes, that all faire and beautifull things, be hard to be judged: even so of this difficulty commeth this diversity of Judgements.*

*Q. How chanceth it, that many which be esteemed men of very good judgement, are surpris'd with the love of foule, and ill favoured women?*

*A. It may be that they have marked a certain beauty in them, which doth appeare outwardly. In like manner, Painters and Musicians*

philicians have judgements of draughts and  
records, whereof none doe take heed, but  
such as have skill in the same.

*Q.* Do you thinke the discovering of  
Love, to be the cause sometime that a man  
gaineth not his desire?

*A.* That chanceth many times by reason  
that such women doe love their honesty  
very much.

*Q.* Is the travell greater in secret and  
concealed love; then in that which is disco-  
vered and open?

*A.* Without doubt there is greater  
paine in concealed love: because a man  
cannot vent the heate of love concealed,  
which by communicating and counselling  
with some other, may be made more com-  
fortable and easie.

*Q.* Whether is more constant in love, the  
man or the woman?

*A.* The man, being both of body and  
spirit more firme in all affaires. And natu-  
rally he is more constant and of better per-  
suation in love.

*Q.* Whereof commeth it, that he which  
loveth is most commonly beloved?

*A.* That peradventure may come, be-  
cause

cause our Spirits cannot resist the amorous  
shots which doe proceed of the sweet looks  
that Lovers doe continually cast one upon  
another. Or else we will say : that it is the  
property of nature to couple and joyne like  
to like, and to scatter and drvide the things  
which have no proportion together.

*Q. VVherefore doe men say, that to sneeste  
is a good signe in the deed of love?*

A. Because it commeth of the braine,  
which is as it were the little Canon, and  
withdrawing place of all the Senses. And  
it seemeth that all the Senses do agree and  
give their assent to the sentence and con-  
clusion of Lovers.

*Q. VVhereof commeth it, that secret  
love is more burning and fervent, then that  
which is discovered and open?*

A. That chanceth because the secret  
Lover hath no meane of ease and rest to let  
out the fire that doth consume him, the  
vertue of love being of marvailous force  
and strength, and so not able to attaine the  
thing which he loveth best, is unto him  
greater travell and paine, then if he enjoyed  
it, or might discover it to his friend for his  
comfort.

*Q. VV.*

Q. Whether were it better that there were love or no love?

A. I beleeve it to be better that there were love, for so much as it bringeth unto us more good effects then evill, and to my mind and opinion *Plato* agreeth, who making a definition of Love, doth say, that it is nothing else but a desire to get and obtaine a faire and beautifull thing.

Q. Thinke you that one may be in love with another, onely upon fame and report?

A. If Love be wont to place himselfe in the chamber of our minds, by entry through the gates of our eyes, who doubteth but likewise he may enter by the doores of our eares, to harbour himselfe in our understanding. *Boccacio* in his *Decameron*, and *Plutarch*, be of the same opinion. Example hereof may be seene, by the History of the Duchesse of *Savoy*, and the Lord *Iohn* of *Mendoza*: which may be reade in the Pallace of Pleasure aforesaid.

Q. What doth incite a man more to vertue: either honour: or the desire that he hath to please the thing he loveth?

A. I do not judge or think, that Love doth serve for a spurre to prick men to vertue: suppo-



supposing that a man desireth it for some other purpose, but to enjoy it.

*Q. Whereof cometh it that divers women have remained long time without loving any person, and afterwards have been united with love?*

*A. I say that the vertue of the Planets hath wrought it: for in this University of things nothing doth move it selfe, that doth not take it's first motion of the Planets.*

*Q. Who loveth most fervently, the hardy or the Coward?*

*A. It is the bold and hardy; for the Coward commonly dareth not advance himselfe forth to prove his fortitude.*

*Q. Are ye not of this opinion, that he which is more lively and of spirit maketh excellent, is lesse content with one Love alone?*

*A. Yes truly, and that is accustomedly seen among men and women: for why? To content himselfe to love in one place, is an act of pusillanimity, and of small heart and courage; which is the cause that my mistress doth not content her selfe with a thousand Servantes.*

*Q. Which is greatest paine; to get and obtaine*

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obtains the love of one, or to maintaine the same being gotten?

A. To maintaine it after my judgement, because of the great inconstancy of Women which doe soone fill and satisfie themselves, and are quickly angry and soone weary, lightly found and soone forgotten, very slippery Castell.

Q. Who is more easie to be perswaded that they are beloved, the Man or the woman?

A. The Man, and that may be clearly seene; for Ladies neither by long service, great gifts or otherwise, can perswade themselves to be beloved, but evermore they be ready to reply, that a man doth dissemble and counterfeit the truth.

Q. What doth certifye the woman that she is loved?

A. The perseverance in love.

Q. Is there no other signe then perseverance?

A. To be jealous of them, and to give liberally, if perchance they be covetous, as indeed they bee for the most part.

C

Q. Why

*Q. Why is Love painted by some in  
forme of a Shepheard?*

*A.* Because they which pursue and  
follow love, be more liker beasts then  
men.

*Q. Which hath greatest force in man,  
hatred or Love?*

*A.* I would say, that the passion of  
Love should be greatest. And why?  
Man through hatred never killed him-  
selfe; which men do oftentimes through  
extremity of Love.

*Q. Is Love blind as he is painted?*

*A.* The vulgar and common love is  
blind, but the celestiall love is not; but  
with great dexterity it openeth and dis-  
covereth the greatest secrets.

*Q. Whereof doth it come, that Lovers  
have so little knowledge of the imperfec-  
tions of their Ladies?*

*A.* One great motion doth let ano-  
ther. Every Lover then being troubled  
in spirit, the judgement of his sense is  
impeached and letted in such wise, as he  
remaineth blind in the thing which he  
loveth.

*Q. Why doe Lovers so often breake  
their*

their faith and promise one to another?

A. Youth aboundeth in heate, and is subject to divers and many things, and cannot stay it selfe in one thought; whereby it proceedeth, that the ancients have made *Venus* the mother of Love, whom many Lovers doe follow.

Q. Doe ye thinke that by Magicke Art the heart of an obstinate woman may be mitigated to condescend to the pleasure of a Lover?

A. All they that have written of Naturall things affirme the same. The Divines say contrary. And I in the diversity of opinions in so great men dare not declare mine owne.

Q. Is it possible that a Covetous man may become amorous?

A. The forces of Love have alwayes beene more brave and fine, then those of Covetousnes. So I beleeve, that love cannot onely make the Covetous liberall, but also prodigall; For as the covetous have had no measure to get goods, so they may have as little to spend them, if they thinke that by money they may enjoy the thing that they love.

*Q. Wherefore have Men more liberty then women, to love in more places then one?*

*A. Take modesty, shamesfastnesse, and feare from Women, and yett take away their lives, which chanceth not to man.*

*Q. Wherefore be Lovers continually ready to demand the hearty goodwill of them that they love?*

*A. The Heart is the seate of desire and of all knowledge, all which be ready to obey the thing that it loveth: the Image whereof representing it selfe pleasant before the eyes of Lovers, doth ravish from them both the heart and the principall parts. And thereof it cometh, that being as it were robbed of themselves, and oppressed with intollerable bondage, they require with all importunity to be restored and placed in their intire and former estate.*

*Q. Whereof cometh it, that commonly we suffer our selves to be allured to love things whereof there is no hope to attaine unto?*

*A. That is for lacke of knowledge*  
of

of the beginnings of Love, the which are light and little. And although that all hope is cut off and taken from us to enjoy the sweet imbracements which Love doth promise: Nevertheless the beauty of the thing beloved, doth delight us, and the remembrance thereof doth occupie the Braine. Such passions have beene called of our elders, Dumb desires; because they doe still and stealthingly possesse the heart unaware, and by little and little take increase. And our reason should not be hindered if it were sustained by hope.

*Q. Wherefore bee all the joyes of Lovers uncertaine?*

*A.* Because in Love there doe daily chance divers casualties; as Suspicion, jealousie, anger, peace, refuse, disdain.

*Q. Why is Love compared to a dark Labyrinth or Maze?*

*A.* Because the entry and coming in is easie, and the going out impossible.

*Q. Wherefore doe men compare Love to a Crocodile?*

*A.* The nature of a Crocodile, after

the mind of those, that have written of Naturall things, is to follow those that flye from him, and to flye from them that doe follow him: and so it is with Love. Therefore I give counsell, that whosoever will enjoy the effect of his desires, that hee be not too sharpe and eager to pursue & follow his Lady.

*Q. Believe youe that Love and good judgment may be together?*

*A.* I beleieve no; for then the foule and deformed should never be beloved.

But we see not onely the contrary to happen, but which is worst, those that be the vilest, indued with most treason, and least loyaltie and faith; how foule soever they be, are most commonly best beloved.

*Q. Whereof cometh it, that divers which loved fervently to have some comfort, did sodainly lose that great brate of Love?*

*A.* All vehement love doth not long continue; for within a while the spirit hath leysure to examine it selfe, and to returne to due understanding, thinking upon all things that might violate

violate and corrupt the same; whereby the sensuall appetites be by this meanes restrained.

*Q. Why doe men call Love both flame and fire?*

*A.* It is not possible better to expresse how insupportable a thing it is, considering the heate of the desires which it engendreth in the hearts of his servants, and the tyrannie that he useth towards those which are under his power, whom hee bringeth to ruine, and consumeth like fire without any pitie.

*Q. Why are men rather amorous then women?*

*A.* For that they are of hotter Complexion, and their spirits more quicke and prompt.

*Q. Why be women more firme and stedfast in Love then men?*

*A.* Because things which of themselves be cold, be lesse subject to mobility and inconstancy, then those that be hot.

*Q. Whereof commeth it, that women be more easily perswaded to be loved then men?*

*A.* Because they esteeme themselves



much more then there is cause.

*Q.* But why be they angry, or why doe they frowne and lowre, when men say they be foule or alde?

*A.* Foulenesse most commonly cometh of age: and age is the high-way to death, which naturally doth annoy and displease all persons.

*Q.* Wherefore is it said; that the Cough and the passion of Love cannot be kept secret?

*A.* They be two things of great force, for the cough troubling the body can scarcely be concealed or hidden. Love is a passion proceeding of a certaine fire which by the eyes is discovered (and manifesteth it selfe by the colour of the face,) and by all the actes of a Lover it may be comprehended and knowne; so that without great paine and difficulty, it cannot be hidden.

*Q.* From whence doe the amorous send forth so many sighes?

*A.* Their continuall thoughts send all the heate to the heart, whereof it cometh, that necessarily it is convenient for them to respire and breathe,  
of



of which respiration, sighings be forced : whereby the coldnesse of the ayre is drawne to temper the inward heate. That may also rise of the consideration of the time lost, of the detestation that commeth of lecherie, of the diminution of honour and reputation ; and finally, that the successe of dishonest loue, is tragicall, noysome, furious, and miserable.

*Q. Wherefore have the ancient painted Love holding Flowers in one hand, and Fish in the other ?*

*A. To shew that Loue is a Lord both of sea and land.*

*Q. Thinke you that Loue doth yeeld greater force, courage and strength, to him that doth combat and fight in the presence of his Ladie ?*

*A. There is nothing more certaine. And for this cause was brought in and ordained the brave and lusty company of the errant and wandering Knights, to give pleasure to Ladies by Jests and Tournies.*

*Q. Who receiveth most contentation, the victorious and loving Knight, or the gentleman for whom he hath fought ?*

*C. S.*

*A. The*

A. The Knight as I suppose ought to be best contented, as having cause to content himselfe with his owne act and deed of Chivalry. For he that doth best, is worthy of greater praise: And he that runneth best for his Ladies sake, is best worthy to enjoy her.

Q. Wherefore doe Amorous Ladies impare that so fortune which chanseeth contrary to their hearts desire?

A. Because they like rash creatures without due consideration, esteeme all things to be ruled and governed by Fortune.

Q. Is it love, to love the Image of a woman?

A. It is not love, but rather madness.

Q. What be they that love by a certain destiny and influence?

A. They that can give no reason or any cause of their love.

Q. Doe ya thinke it to be true, that the Goddess were Lovers?

A. You must know, that the old and ancient Poets were great Divines, and speaking of one thing, they signifie another.

another. True it is, that there be divers well learned that cannot abide Poeticall Allegories, which after my judgement have no great reason on their side.

*Q. Wherefore was Paris desirous to see the three Goddesses naked, when he was appointed arbitrator of their Beauties?*

*A.* To giue better judgement by viewing the proportion of their bodies. O how many faire and beautifull be there in outward appearance, which vnder their sumptuous garments and crimson Robes be full foule and ill favoured: that if Peter Grubbe of Belchelianger, or Ioane Stubbes of Norton Follie, viewed them naked as Paris did the Goddesses, they should runne home for the next Gemman or Iustitian of peace to entertaine them, for they would scarce vouchsafe.

*Q. Thinke you that the beauties of Ladies is a commendable argument to dispute of?*

*A.* Wherefore not? seeing that the wisest haue written beauty to be a gift of God.

*Q. What*

*Q. What mooved the ancient to say, that Love is Lord over gods and men?*

*A. Because all that which is made either in heaven or in earth, is made for Love. Remember what the Philosopher saith: All things doe move that men doe love and desire.*

*Q. Which is most to be feared? The bowe of Love? The mace of Hercules? Or the sword of Mars?*

*A. The bowe of Love, and special-ly when hee shooteth his Arrowes of Lead. But not so much when he shooteth his arrowes of Gold and Silver.*

*Q. How is it possible, that Women should have faces of Angels, and heads of Divels?*

*A. Be not Divels called Angels in holy writ? Read the Scriptures and yee shall be resolved.*

*Q. Doe you thinke that a Lover may bee enchanted by the sight of his Lady?*

*A. If Sheepe after the mind of Virgil, by a looke may be charmed? How much more may delicate Love be subject to enchantments.*

*Q. Can*

*Q. Can women by any celestiall influence be made better or more rigorous toward their loving servants?*

*A. The Mathematicques, Astrologians, and Magicians, by divers and many experiences and peremptory reasons affirm the contrary.*

*Q. How can the fire of Love (not participant with any other element) inflame our hearts?*

*A. It is onely a manner of speaking very common to Latinists, called Metaphora.*

*Q. Whereof commeth the love of two which doe equally love each other?*

*A. Some thinke that it commeth of their conversation & mutuall familiarity: other of Angels and spirits assigned to each man. And other of the concurrences and conformity of the Planets.*

*Q. Whereof proceedeth the rare beauty of women?*

*A. Some doe say that it commeth of the temperature of the elements: other doe tell reasons more excellent.*

*Q. Why did Euripides say: that Love was like a Tragedy?*

*A. Because*

A. Because that love is evermore accompanied with heaviness, with complaints, and with a hard and bitter end.

Q. Is there any difference betweene the grace of a woman and her beauty, or whether be they all one?

A. I beleue that there is a difference; for the one hath a greater force then the other to cause a man to be content and satisfied.

Q. Whether is it a greater adventure to get the grace of a faire woman, or else to recover it, if it were lost?

A. It is a greater act to recover it as I beleue, women being of their owne nature disdainfull and stout in their opinion.

Q. How may a man doe to obtaine and get the fauour of another?

A. Some do say by merit, some other by fortune, other doe impure it to the conformity of nature, and some do attribute the same to influence or destiny.

Q. Whether of these three qualities be best to obtaine the grace of women, Beauty, Riches, or Learning?

A. They

A. They which be faire desire to have faire servants. Rich, those that have wherewithall, and the learned love them that be learned. But most commonly riches is best liked of women for their maintenance, although with wise women learning is of greatest price.

*Q. Is it possible that a Lover see continually the things that he loveth?*

A. That chanceth to those specially that be not touched with Love, that is to wit; which can represent to themselves those which be absent by cogitationis.

*Q. How may the heart of a Lover live that is not beloved?*

A. He may live very well, considering that it is more pleasure to love (as I have at other times affirmed) then to be beloved.

*Q. May a man establish lawes to Lovers?*

A. I thinke not, but yet I will not deny that they which love by a certaine gift of nature or chance fatall, lawes may be established, whereunto they may subdue themselves.

*Q. 1.*



*Q.* Is there any thing in the world that may retire, and draw an amorous man from the thing that he loveth?

*A.* Onely disdain may withdraw him more then any other thing.

*Q.* Why doe the ancient paint Cupido, so force himselfe to plucke a branch of Palme out of the hand of another Cupido?

*A.* In ancient Bookes there is remembrance made of two Cupidoes, the one chaste, the other lascivious and dishonest. The chaste is he that doth strongly bind and bring him that is lascivious and dishonest into subjection.

*Q.* How can a Lover dye in himselfe and live in another?

*A.* This is cleare, that the heart is more where he loveth, then where hee giveth life.

*Q.* Wherefore be the angers of Lovers of so little continuance?

*A.* Because they are angry for trifles and things of nothing.

*Q.* How many sorts of Lovers be there?

*A.* Two sorts: the one after Pleas  
o celestiall,

celestiall, and the other vulgar and terrestrialall.

*Q.* How commeth love in us, by judgement or by destiny?

*A.* Most often by judgement, for divers times men judge before they loue.

*Q.* Is there any pleasure in the world that surpasseth the contentation of Lovers?

*A.* No, for why, the seede commeth from all parts of the body, the which causeth an vniuersall pleasure throughout all the body.

*Q.* Wherefore doe men esteem women to be an euill, like to the fire and to the sea?

*A.* Because there is no day, but that by womens evils doe come an infinite of misfortunes.

*Q.* Which proceedeth most from women, sweetnesse or bitternesse?

*A.* For one sweetnesse, comes a Sea of sharpe sowre bitternesse.

*Q.* Whereof commeth it, that men compare the state of Lovers to a ship upon the sea?

*A.* For

*A.* For the great dangers wherein they daily be.

*Q.* What would a true Lover doe being a farre off, when he seeth the ship (wherein his Lady is) to be in danger of drowning?

*A.* He would make vowes to Love, and with joyned hands beseech him to save her, though it cost him a Taper so big as the mast of the Ship, to offer to his Godhead.

*Q.* Why doe wee love the body so much being but earth and corruptible?

*A.* We love it, because we cannot alwayes have it.

*Q.* Can the love of the body and of the spirit agree together, or whether be they contrary?

*A.* They be contrary, and one against the other.

*Q.* I would know whether the body alone might content the Lover?

*A.* Not if he be vertuous, gentle and of a good nature.

*Q.* When a woman answereth nothing to the request made unto her, is it a signe that she agreeth thereunto?

*A.* Some-

A. Sometimes yea, sometimes no : whereof a man can ground no certaine judgement if he pursue no further.

Q. Wherefore doe young women love perfumes so much?

A. They be all *Venus* children. And the Greeke Poets affirme, that *Venus* never departed from any place without leaving an exquisite perfume behinde her, for witnesse of her presence. Besides this, all perfumes and good odours doe either open the appetite or else prouoke *Venus*.

Q. Wherefore doe men compare the beauty of a woman to a flower?

A. Because it is soone come and soone gone.

Q. Why doe men feigne that Love liveth among flowers?

A. Because that flowers give continually hope of fruit and even so doth Love, for hee nourisheth and entertaineth his servants continually with hope, trusting to enjoy at the last the fruit longed for.

Q. Of two Lovers, which shall wee esteeme more to be favoured, him from whom his Lady shall take away a Nose-gay.

gay and put it in her bosome, or him to whom she shall give a nosegay that she her selfe did weare?

A. The properties of women is to take and not to give. I say then that he shall be best beloved, to whom she shall give the nosegay.

Q. Of what colour should women be most desired?

A. I would desire them to be of the colour wherewith men paint vertue, which is Red: but men doe desire the pale, and yet they themselves desire to be red.

Q. Of whom have women learned to close their eares, against the supplications of poore Lovers?

A. Of the Serpent Aspid which is deafe and venomous.

Q. Wherefore doe we say, that a woman hath the looke of a Serpent, and the eye of a Basiliske?

A. By reason of the great subtilty and craft, wherewith they use to entrap and draw men to their love.

Q. Be Herbes medicinable for love?

A. Yea I have scene the experience thereof

thereof at *Adantina* a City in *Italy*, al-  
beit *Ovid* cryeth out, that loue can find  
no remedy in hearbes.

*Q. Wherefore is the life of a lover  
not belov'd, compared to hell?*

*A.* He that made such comparison  
did it by good judgement.

*Q. Think ye that women be the  
greatest goodnesse that is in all the  
world?*

*A.* They that judge and esteeme so  
be blind, and have placed their senses on  
earthly things, but they whose minds  
be directly bent on high would say  
the contrary.

*Q. Is there greater sweetnesse then  
bitternesse in amorous death?*

*A.* Bitternesse in all things doth sur-  
mount and passe all sweetnesse, and spe-  
cially in love.

*Q. Why doe women generally hate  
warre?*

*A.* Because it retaineth men, and  
thereby are deprived of their service and  
entertainment.

*Q. Doe lovers live in more peace and  
quietnesse being neare or farre off?*

*A.* They

A. They live better in peace a farre off, that J can speake by good experience ; for it is not long agoe that I being servant to a Lady of *Placentia*, a City in *Italy*, shee assured me to have proved in her selfe, my saying ; and it is not yet three weekes, that a Lady whom I serve, with all devotion said the like to my great grieve and sorrow.

Q. Must we be ceremonious in love?

A. All true Lovers live in love with fidelity and integrity of heart, without any ceremonies.

Q. Is it more pleasure to Love or to be beloved?

A. J beleeve to love, considering that it commeth and proceedeth of a free and franke action and deed.

Q. Who is better content the Bridegroom or the Bride when they embrace each other?

A. The Bride, and that it is so, yee shall see them continually rise up merry and joyfull in the morning.

Q. What signified the ancient Poets, by causing the Girdle of virginity to be unknit at Marriages?

A. What



A. What else, but that the Bride must change her estate, and signifieth, that she was untied (that is to say) made free, to this end; that like a good huswife shee should not be slothfull, but goe about her house, and looke to all parts of the same.

Q. Which is best married, the Maid taken perforce, or the man whom shee loveth?

A. In the act of marriage will ruleth, and not force.

Q. Is Love a thiefe? What is hee accustomed to steale?

A. He is a thiefe, and a great robber of hearts.

Q. Doe you thinke it theft, to rob by meane of Beauty?

A. Is there any greater theft? Is not Beauty the cruellest tyrant that is?

Q. Wherein doth the Beauty of women resemble the Spring-times?

A. For it doth soone passe away and perish.

Q. Wherefore be all things more disposed to love in the Spring time, then in any other season?

A. Be-

A. Because that then the humours doe move themselves, and the blood doth waxe hot.

Q. What is the greatest happinesse that man can have in love?

A. To possesse and play with his Lover, without jealousie or suspicion.

Q. The eyes of the Lady haue they such force upon the heart of the Lover, as the beames of the Sunne haue upon things on earth?

A. Yes doubtlesse, if she lookes be- amorous, otherwise it is cleane contrary.

Q. The time imployed about love, is it well bestowed, or is it lost?

A. If a man bestow his love well he loseth nothing, but doth rather gaine.

Q. Is love subject to time, as all o- ther creatures be?

A. Love is free, and is in property above time.

Q. What is the greatest pleasure that a true Lover can feele?

A. To thinke that he is borne to serve and please his Lady.

Q. Be our hearts drawne by an a- morous woman, as the Cloudes by the wind,

Cecias, Iron by the Adamant, and straw  
by Awmbre?

A. There is farre greater force in the  
drawings and inticements of women.

Q. *May Love be well called and  
tearmed an Enchanter and Magi-  
tian?*

A. His effects be supernaturall: and  
therefore to be esteemed a Magitian, and  
more then a Magitian.

Q. *Wherefore have certaine wise  
men painted Love with his eyes un-  
bound?*

A. To shew that nothing is hid from  
him, and there is no craft unknowne  
unto him, whereof hee hath not the  
counterpoiz.

Q. *Doe ye beleewe, that a true Lover  
doth thinke, that he may merit the grace  
of his Lady by his service?*

A. All true Lovers doe judge and  
esteeme their Ladies to be of inestimable  
price and valour, otherwise they could  
not be induced to love them. And if it  
be so, how can a Lover be so arrogant  
to thinke that for a little dured travell  
he can get such favour.

*Q. Whereof was Love made?*

A. He was composed of pleasure and displeasure.

*Q. Wherefore be women compared to Proteus?*

A. Because of their great inconstancie.

*Q. Whereof proceede so many Bawdes?*

A. Because many desire to depend of other, rather then of themselves.

*Q. How is it possible for poore Lovers to end their travels?*

A. By despaire, never to be fortunate in Love, or never to enjoy the effect thereof.

*Q. Why be young Whores commonly old Bawdes?*

A. To cause other to feeble the pleasure which they whilom did feeble themselves. Or else because they would that all other were like themselves, that they might have no cause whereof to be ashamed.

*Q. Falling into the hands of a pittilesse woman, what were best to doe? To absent himselfe from her, and to passe ever*

over into some other Countrey? Or else to have her daily before his eyes, and to take occasion of travell?

A. The surest thing is to absent himselfe farre off.

Q. I desire to know if the ordinances of Love be reasonable or nos?

A. The principall ordinances of Lovers are, that they love equally: and that betweene the Lover and his Lady there be nothing hidden. And thus I esteeme the ordinances of Love to bee very reasonable, seeing that he useth such equality in things unequal.

Q. Doth Love use his lawes with equity or with rigor?

A. He that understandeth them well, shall find that Love continually hath used and doth use his ordinances with great equity.

Q. Be not the lawes of Love subject to other lawes?

A. The lawes of Love be soveraigne above all other.

Q. Are they contrary to the lawes of Nature?

A. No, they be rather conformable

unto them, and bee as it were one thing.

*Q. May love be called an excellent Physician?*

*A. Nay rather a hurter of men, for how can he take upon him the title of a Physician, that cannot heale any other wounds but those that he himselfe maketh.*

*Q. Of what power is the Scepter of Love?*

*A. Able to make them liberall, hardy, and patient, that will follow his trace.*

*Q. If Love proceed of Idlenesse, how can the same make men ingenious and witty?*

*A. Love hath alwayes done and yet doth great miracles, and therefore for him to doe that is no great marvell.*

*Q. How may Lovers be most truly searmed: fooles or wise men?*

*A. I will call them wise, if they have well set and placed their love, and by loving doe not lose themselves. Fooles I will also esteeme them, if they love the thing without reason and measure, that*

is not worthy to be beloved.

*Q. Whereof riseth Jealousie?*

A. It cometh to some of the feare that they have to lose the thing that they most love. To others, to see that which they love, to love another.

*Q. Who is most jealous, the man or the woman, and which of them hath greatest occasion?*

A. The woman is most jealous, but the man hath the greater occasion: the reason thereof and the cause I will keep silent for this time.

*Q. Is she Jealous person blind, or hath hee a good judgement to foresee?*

A. If Jealousie be moderate, it sharpeneth both the judgement and sight in such wise, as it seeth and knoweth all. But if it exceed, it is more confusd and blind then a Moule.

*Q. Whom doth Jealousie become: or whom doth it not become?*

A. Jealousie is not comely in him that hath experience of the faithfullnesse of his Lady, but Jealousie is not uncomely in him that is a new Lover.



*Q. Think you that where love is great, there lealouſie may be great alſo?*

*A. Many doe thinke the contrary, becauſe that the vehemency of love doth ſo tranſport the perſon, that he is never ſeparated from the thing that he loveth.*

*Q. Were it good for them that be lealouſ to dye without cauſe in that rage: what ſhould they feare more?*

*A. It ſhould be well imployed.*

*Q. Whereof cometh lealouſie?*

*A. Of envie and love.*

*Q. Is the lealouſ man without judgment?*

*A. Not alwayes, conſidering that moſt commonly the ſcapes of Ladies are diſcovered: and hee is very blind that cannot perceive them.*

*Q. What is the property of lealouſie?*

*A. It is to ſerve a thouſand deaths, to prepare embuſhments for the honour of Ladies, and to mingle in the middeſt of other pleaſures, poyſons, miſchiefes, and hatreds.*

*Q. Doe ye thinke that Love doth onely intrap the ſight and tender hearts?*

*A. J*

A. I. doe thinke that it intrappeth all,  
and there is none that is able to shut the  
gate against him.

*Q. Is it possible that a noble spirit for  
a small matter may be entrapped?*

A. I beleeve that it may, for every  
gentle spirit for each little triffl is en-  
flamed, whose noble and gentle mind is  
subject to Love.

*Q. Is it sufferable to falsifie faith in  
love?*

A. Why not: such it is nourished onely  
with deceit, treason, and falshood.

*Q. Is the service of Love more  
troublesome then others?*

A. In effect it is more weighty and  
troublesome: but in will much more  
easie to be digested.

*Q. What is it that pacifieth Lovers  
in their greatest travell?*

A. It is hope.

*Q. Wherefore doe they faine Love  
to be tyed to a pillar of Iaspier, with a  
chaine of a Diamond and Topace, dip-  
ped in the fount Lethe?*

A. To provoke women to be pudike  
and chaste, and to turne their eyes from

the wanton allurements which their Lovers doe use towards them.

*Q. Should the ingrate or unkind woman be beloved?*

A. No, because there cannot be found a worse vice then ingratitude. Wherefore we ought to deeme her wholly transformed into the nature of brute Beasts.

*Q. Which is the truest service in Love?*

A. A stedfast and a constant faith.

*Q. The Lover that is loved, is he a Servant or a Master?*

A. He is rather a Servant then a Master, for so much as he is clogged with a double chaine. To love and to be loved by two chaines, although that the one be voluntary and the other by necessity.

*Q. Doe you thinke that a woman without the prejudice and hurt of honor, may satisfie one that hath served her a long time and season?*

A. I dare not say without prejudice. But yet I will affirme that she is to be excused, if she give him some ease that hath

hath long and faithfully served her.

*Q. Which is the greatest ingratitude that may chance in love?*

*A. Not to reward at all his Services.*

*Q. Why is the service of Love worthy of greater rewards then other?*

*A. Because the longer one continueth therein, the greater bitterness he endureth and suffereth.*

*Q. Thinke ye that Love hath placed his principall treasure in women?*

*A. I beleeve so, because it hath given them the Sovereignty above all men.*

*Q. Who is the most fortunare in love: the Attendant, or the possessor?*

*A. The possessor hath one contentation, but the attendant hath more then a thousand.*

*Q. Is Love the cause of good or evil?*

*A. Of good, seeing he maketh fooles wise.*

*Q. Why doe men say that Love is a perfect Musitian?*

A. Because hee runneth the spiries and affections which before had no agreement.

Q. Why doe men say, that a faire woman is a monster in beauty?

A. Because it is as rare thing as Monsters be.

Q. Doe Courtizans love, or doe they faigne to love?

A. There be many reasons to say that they love not, but experience teacheth the contrary, for I know them that be madde for love, and others that dye for the same.

Q. Wherefore doe Lovers many times take upon them long Iournies to hide themselves from love?

A. Because daily travell in Iournies doe cause new and strange things to appeare, able to cause a man to forget love, I speake nothing of the paines men have, nor yet of the new loves that may chance, which as one naile doth drive out another, so they make and cause them to forget their first.

Q. Whence cometh it that many Lovers, the more they be ill intreated of

of their Ladies, the more they be inflamed in their Love?

A. That commeth of a certaine constancy of Nature. Or we may well say, that all Lovers be not masters over themselves.

Q. Whereof doth it come, that the woman is more, Icalous then the man?

A. Because she is more fearefull and suspicious: or else because she loveth with lesse discretion then the man.

Q. Whether is it more difficult to flye love, or to dissemble it, when one is entangled with the same?

A. He that loveth not at all, nor is overcome with any affections, can without great paine dissemble love: but where love ruleth and mastereth, it hath such force, that in despite of us he doth manifest and shew himselfe.

Q. How chanceth it, that divers great amities and friendships are upon small occasion turned into great hatred and malice?

A. That commeth through the lightnesse and inconstancy of Lovers.

Q. How

*Q. How commeth it, that he which is soone taken with Love, doth soone forget it?*

*A. Hee is like to them that ride a great gallop, and by and by waxe weary.*

*Q. Why be some more given to their kin, and of them take more pleasure, then of other?*

*A. For the conformity of blood.*

*Q. What meaneth it, that although divers women being of Nature covetous and hold-fast, yet cannot give themselves to love those that be rich?*

*A. They doe that, to shew that they will not sell their good grace, but be willing to give it liberally, as being of a noble and gentle Spirit: but how many shall ye find of that mind.*

*Q. Why doe they esteeme it dangerous to love a man that is faire?*

*A. Because that such be most desired, or they be of nature more proud then other. For Beauty is the Mother of pride.*

*Q. Whereof commeth it, that women doe greatly hate those that have forsa-*  
ken.



ken them: and with greater malice if they carry away any thing of theirs?

A. The double losse which they receive is the cause.

Q. Why should we not ground our love upon those that be too young?

A. Because they be inconstant, very bold, and ever more curious of new Servants and lovers.

Q. How chanceth it, that most commonly the beautifull desire to have servants and Lovers that be faire? And the vertuous, those that be vertuous?

A. Similitude and likenesse doth engender and breed love.

Q. How is it that they which have a short or dimme sight, are more given to love then other?

A. It may be because they see not the foulness and imperfections so well as others.

Q. Whence cometh it, that the Country people doe love peasants better then Citizens?

A. Because they be more affectioned to their like.

Q. Why doe women appear fairer  
by

by candle light then in the cleare day?

A. Because their painting or beauty doth glister more by candle light then otherwise: even as our body and flesh doth shine more being in the Sunne, then in the shadow.

Q. Which of these were it best to serve: a Mayde: a married woman: or a widow?

A. The love of the maide is most constant, of the widow much more pleasant, and of the wedded woman more slanderous and hurtfull,

Q. Whereof commeth it, that many be so amorous of Nunnes?

A. Because the hidden beauty is most desired, and because they be attired and coloured with ten thousand toyes: and it seemeth that all their words be so sweet as Sugar and Rose-water.

Q. Whereof commeth it, that those which be young are more amorous then other?

A. Because they trust to receive greater pleasure.

Q. Wherefore is love painted to be placed betweene stouthfulnesse & hatred:  
and

and that Idlenesse goeth before, and ha-  
 tred followeth with wings.

A. Because Idlenesse doth engender  
 love, and of love many times riseth ha-  
 tred.

Q. Whereas commeth it, that women  
 which of nature be timorous, be neuer  
 the lesse strong and hardy in amorous en-  
 terprises?

A. Because Love doth darken their  
 understanding, and in things wherein  
 they should be most fearefull, doth har-  
 den and encourage them.

Q. Wherof doth it come that old wo-  
 men for the most part are imbraced of  
 young men, and that sometimes old men  
 doe sooner enjoy young women?

A. Old women through experience be  
 very bold and hardy, and without any  
 regard imploy themselves upon young  
 men. Old men (because they be not to be  
 feared, and that without suspicion they  
 may speake familiarly by good authority  
 by reason of their age) doe come for the  
 most part where young men for nothing  
 that they be able to doe can come.

Q. What meaneth it, that women  
given

given to Love, bee made disposed to  
charmes and enchantments, and so on.

A. Of their folly and fond beliefe,  
which is the thing principally required  
in charmes and Enchantments. And  
thereof it cometh that the number of  
women witcher be greater then men.

Q. What is it that causeth most the  
union and conjunction of Lovers?

A. The diversity of complexion cau-  
seth the effects of Love to be divers. And  
most commonly the celestiall influen-  
ces bee the causes of their union and  
conjunction.

Q. What doth it meane, that simple  
shepherds have bene taken with the  
love of some great Lady and Prin-  
cesse?

A. We evermore desire the things  
which we cannot have. But there is yet  
a thing more strange, to see two per-  
sons of divers fortune, the one to dye  
for the other. Read the History of Tan-  
credi, in the Pallace of Pleasure.

Q. Whereof cometh it, that young  
women which be in love, are never sa-  
tisfied in dancing, and in all other things  
they

they be of feeble complexion?

A. Immoderate desire of Dancing is veneriall, young women and Maidens be subject to Venus. So that in such acts they never find themselves molested or wearied.

Q. From whence cometh it, that Love maketh vs solitary and pensive?

A. Love as Ovid doth write, is full of feare and care. And it pertaineth to the fearefull to bee solitary and pensive.

Q. What is the cause that many doe esteeme themselves not to bee well loved, if Icalousie be not mixed with Love?

A. The feare which they have to lose the thing that they love, doth cause the Lover to be more cherished.

Q. What causeth many men although they be faire, young, rich, and fresh, to be jealous of the least wretch they see?

A. It may come of their owne conceit. Or for that they know the lightnesse of their Mistresse behaviour.

Q. Wherefore doe women require a  
love

bove all things; their Servants and Lovers to be secret?

A. Love being discovered, there is not so great pleasure: besides that, Love disclosed can bring nought else but damage and travell, and sometimes danger of death: as may be reade in the second Tome of the Pallace of Pleasure, almost ready to the Print. Of a Lady of Burgandy.

Q. Whereof commeth it, that Lovers delight so much in Musicke?

A. Musicke is a very vaine thing. And Lovers alwayes follow after vanity. Yet I will not blame all sorts of Musick, but that onely which is lascivious and doth effeminate the spirits.

Q. What meaneth it, that many doe love fervently, and yet cannot be beloved?

A. That proceedeth by reason the complexions cannot agree.

Q. How chanceth it that love doth make men leane?

A. Lovers be in continuall travell, which dryeth up the bones, by reason whereof, they diminish and consume themselves.

Quest.

*Q. What is the cause that the talke of Love or sight of the effects thereof in painted Tables, make men desirous to enter into his snares?*

*A. The pleasures that be past are by such meanes brought to our memory, and so the pleasure is double.*

*Q. Why doth Love blind vs from seeing the imperfections of the thing which we love?*

*A. Love is blind and doth blind others.*

*Q. Why is a man many times amorous of a woman upon her onely fame?*

*A. Renowne doth evermore make things greater then they be. And the mind esteemeth things more great by hearing then by sight.*

*Q. Why doth the earnest view and beholding of a person make a man amorous?*

*A. The eyes are the messengers of love, but especially when the beames which proceed from the heart doe unite and conforme themselves to the thing viewed and looked upon.*

*Q. What is the occasion that Lovers doe study to apply themselves to the*  
*im*



imperfections of their Ladies.

A. It is the better to resemble them, being well assured that conformity of manners doth engender love.

Q. How commeth it, that women can better perceive and discern those that be amorous, then men?

A. It may be that they are more expert in the practise of Love, as being more subject unto it then men be. A goodly History hereof may be scene in the second Tome of the *Pallace of Pleasure* of *Queene Anne of Hungaria*.

Q. From whence commeth it, that amorous Ladies are more liberall then they which resist Love?

A. It is the property of Love to cause them to be liberall and free hearted.

Q. Whereof commeth it, that when Lovers doe talke with their Ladies, spittle doth come and encrease in their mouthes?

A. The tongue oftentimes moved doth heate it selfe, and that heate doth resolve into spittle.

Q. Whereof commeth it, that when amorous

amorous Dames doe talke with their Lovers; their breasts seeme as though they would depart; their bosoms doth leape and hop with such force?

A. That proceedeth of the great neighbourhood that the heart hath with the pappes from whom all the vitall spirits doe proceed, who retiring them to the breasts, be the cause of such morions.

Q. Whereof cometh it, that diuers amorous women doe oftentimes speake evill of their Servants or Lovers?

A. It is to put away the suspicion that men may engender of their love, or else for feare that men should backbite them.

Q. Why doe men so willingly kisse the eyes of them whom they love?

A. The eye is the dearest part of the body: and in the eye a man may see and know what is hidden in the heart, or else they doe it because the eye is the beginning of Love.

Q. Wherefore doe Lovers hide themselves when they goe about to content each other?

A. Be.

A. Because of the filthinesse of the act, or by a naturall shamesfastnesse, for that they seeme to doe a thing that is not very honest.

*Q. Wherefore be Lovers so curious to know the name of their Ladies?*

A. Because they suppose to find in the names some secreet thing that may yeeld them hope to enjoy the thing that they so greatly desire, or else we may say, that Lovers will not onely possesse the bodies of their Ladies, but also have all that is joynd thereunto, and that which doth depend thereof.

*Q. Whereof commeth it, that Lovers be so importunate to demand of their Ladies how well they love them?*

A. It is to certifie themselves the more, of which assurance the spirit doth appease it selfe, and receiveth contentation.

*Q. Wherefore doe Lovers delight to carry about them any things that hath bene their Ladies?*

A. To be more agreeable unto them, and the better to conforme themselves to their desires and wills.

*Quest.*

*Q. Wherefore doe Lovers give their colours the one to the other?*

*A.* The conformity of deeds and will, doth engender and augment amity. Besides this, the colours secretly doe give to understand the thing that inwardly we doe suffer, as by signifying of inconstancie, diminution of heate, mockeries, travels, humility, highnesse we doe shew it by the colours of a yea, low, pale, redde, blew, white, gray, and incarnate.

*Q. What causeth divers Ladies esteemed wise and of good judgement, to give themselves over to vile men, infamous and wicked?*

*A.* I have told you oftentimes that Love is blind, and doth captivate the senses, abandoning judgement and foresight in women, specially in those that be amorous, whose wits be very weak and imperfect.

*Q. Whereof cometh the custome that the Greekes doe eat a confection made of Quinces (commonly called Marmalade) the first night of their Marriage?*

*A. Be-*

A. Because they feare to diseafe and weary their spouses at the first recounter and meeting.

Q. Whereof commeth it that many be in Love with Gardiners?

A. Their simplicity perchance is the cause: Or else because Gardens be dedicated to Venus, and those that be continually within them doe savour of Rosemary, Margerome, or of some other sweet hearbe.

Q. How chanceth it, that the new married women the first night of their marriage goe so unwillingly to bed, and doe rise the next day so lusty and joyfull?

A. That commeth of the perfection that they have received of the man, for then they know that they be women indeed.

Q. Wherefore doth agreement in love cause things to please vs, which otherwise should not so doe?

A. Love of necessity doth inflame. For we seeing many to pursue the thing we love, the opinion which we have of her beauty doth encrease in us.

Quest.

*A. Why doth a word many times more allure the heart, then long service?*

*A. Because service was not imployed to the purpose, and the word was spoken to effect.*

*A. How commeth it that women touched upon the Navell, be incontinent provoked with a desire to enter the field?*

*A. There be certaine veines in the maw, whereof the Navell is made, and the maw is the very seate of voluptuousnesse: It is no marvell then if they be moved thereunto when they be touched upon the same.*

*Q. What is the cause that some Lovers be better pleased with the Melancholike, then with the lively and lusty?*

*A. Lovers be easily induced to beleeve that they be beloved, and perceiving their Ladies to be Melancholike and heavy, they esteeme that to come of the care that they doe take of them and of their affaires, but it may be that it commeth of the agreement and similitude of complexion.*

E

*Q. Why*

*Q. Why be rich women more given to love then the poore?*

A. Idlenesse is the cause, who is the mother of all superfluity. I leave to speak of the delicate meates and the good wines that the rich doth use, without having any griefe or vexation which troubleth their braine.

*Q. Why is love most commonly painted with his eyes bound up?*

A. Because he blindeth poore Lovers, and maketh them so like unto beasts that they cannot at all discerne the imperfections of their Ladies.

*Q. Why doe Lovers delight to heare amorous Histories written by Authors of our time?*

A. By the conformity of their passions, and likely hood of their affections.

*Q. Why be women well content when they be told that other women be in love as well as they?*

A. Because their fault seemeth the lesse, not being alone spotted with that vice.

*Q. Wherefore doe stepmothers love their Sonnes in law, and hate their Daugh-*



*Daughters in law.*

A. They hate their Daughters in law, because they draw all the substance from their Sonnes: and they love their Sons in law as the principall goodnesse and solace of their owne Daughters.

*Q. Why is Love better liked in the Countrey then in the Towne?*

A. Because in villages there is not so great respect, and for that all commodities and things are not to be found there, Lovers be constrained to apply themselves one to another. Moreover the pleasure of Gardens, of hunting, fishing, and other Countrey delights, doe most commonly cause men to keepe themselves at home, and to forget the toys and follies of Townes and Cities.

*Q. Whereof commeth it, that amorous women be more ticklish then others?*

A. Women prone to love, be delicate for the most part, whose skis be loose and soft, more easie to be tickled.

*Q. Why doe women love them most earnestly that had their maydenhead, and men cleave contrary hate those*

women whom first of all they imbraced?

A. Women by the conjunction of the man doe gaine perfection; and the man thereby maketh himselfe imperfect, because the woman is a creature imperfect, and as the Philosophers say, a creature caused and not compleate.

Q. Why be some hard to be perswaded that they be beloved?

A. Because they perceive not themselves amiable: and because they know that in them there is nothing that may incite others to love them.

Q. Wherefore doe Lovers many times write to their Lovers, with the Ioyce of Onions, or of Leamands?

A. Because the thing which is written with such Juice, should not appeare manifest, except it be neere the fire, and they doe so to keepe their love secret.

Q. Why do not Lovers subscribe their Letters which they write to their Ladies and Paramours?

A. The reason and cause is above mentioned, being assured that if their  
Love

Love were deciphred, they should have lesse pleasure. Besides this, a way should be opened for false tongues, to impeach and let their minds and purposes.

*Q. Why doe Lovers write one to another amorous Sonnets in rhyme rather then in prose?*

A. Poetry is the friend of Love. And all the praise belonging to love was alwayes more sweetly sung and celebrated by Poets then by Orators.

*Q. Wherefore doe women so willingly behold themselves in Glasses?*

A. To contemplate and behold their beauty, to esteeme the same as it is worthy. Or else it proceedeth of a certaine lightnesse that is in them.

*Q. But wherefore use they more willingly Glasses of Steele, then of Christall?*

A. Steele is of a more sound substance comforting with his glimpse or reverberation the sight more then Christall doth.

*Q. Wherefore doe we present women with Glasses, Gloves, Chaines, Jewels, and pretty Fannes to coole their Faces,*

*ces, or defend the same from the fire?*

A. Glasses doe serve them to see their beauty. Fannes refresh and coole them, Chaines doe signifie that they be fooles, and had need to be chained. Gloves doe let their hands from snatching, still ready and proper to the spoyle: Rings that they may consider the end with the beginning, and to thinke upon the time present and to come.

*Q. What is the occasion that many women have lived chastly in their youth, and approaching to age, have given themselves over to wantonnesse?*

A. It may be that in their youth they laboured much, for travell is enemy to love. Or else they were so well looked unto, that they had no leisure or time to attempt that enterprise.

*Q. Whereof doth it come, that loving and amorous women be given to babble and prate more then others?*

A. If love be not too excessive, it rendreth and maketh folkes joyfull, lusty, and well spoken. And commonly it seemeth that heavinesse stoppeth the Orgaines and conduites of the voyce:

con-

contrariwise, joy and gladnesse of the heart doth open and unloose them.

*Q. What is the cause that many wrapt with love, doe upon the suddaine lose this love?*

*A.* All they which be of hote complexion be subject to suddaine mutations and changes, and runne hither and thither without any rest.

*Q. Whereof commeth it, that Lovers lose their eating or appetite?*

The amorous passions doe disperse their hearts into sundry parts, and their lively and vitall spirits be unproper to digestion through being too much distracted hither and thither, and plunged in affections of Love.

*Q. Why did the ancients paint Love with a window or a gate in his stomach, wherein were written these two words: Farre off, and at hand.*

*A.* To shew that he which is a Lover must love as well in absence as in presence.

*Q. But why was he painted bare bearded?*

A. To shew that betweene Lovers there should be nothing covered or hidden.

*Q. Wherefore doe some paint Love with the face of a man, and not of an Infant?*

A. To shew that a Lover ought to be constant as very men be, and not like the brutish.

*Q. I desire to know wherefore the notable Painter Zeuxis did paint him with a greene Robe?*

A. Because Lovers live in continuall hope: and greene doth signifie no other thing then hope.

*Q. But why doth he set upon the borders of his Robe these words: Death and Life?*

A. Because that true Love dureth both in life, and also after death, and breaketh never for any accident that may happen.

*Q. And wherefore did Appelles paint him with these words written in his forehead: Spring time and Summer?*

A. To shew that in love there is both prosperity and adversity, which are represented by those two seasons.

*Quest.*

*Q. Wherefore doe they give him wings?*

*A. Because the desires of Lovers doe tend alwayes to high things.*

*Q. Wherefore doe they make him a Child?*

*A. Because that whosoever doth give himselfe to love, hath no understanding: for most commonly he loseth for a thing of nought, matters weighty and of great importance.*

*Q. What mooved the inhabitants of Cypres, to paint Love, having a Turkie bow behind his backe, and his arrowes before?*

*A. It was because that Love hath a custome to wound all them that hee meeteth. And because that he secretly doth the same, they place the Turkie bow behind his backe.*

*Q. Wherefore be his arrowes never blunt, but sharpe?*

*A. Because they should wound the better and enter more deeply, for they make him sore, to feelee that he is wounded with them.*

*Q. How commeth it that one looke is*

*E S*

*more*



more hurtfull to Lovers, and woundeth them more then any touching or talke?

A. That is, because Love taketh his beginning of looking.

Q. Why doe Lovers waxe so soone pale and leane?

A. The passions of the mind doe bring the body to a poore estate.

Q. Whereof commeth it, that Posters, Ryders, Weavers, and generally they which be accustomed to great agitation of the body, be more veneriall then others?

A. Moving doth heate the reynes and the vessels of generation. Travell also doth open the conduits where the seed doth passe & it is not to be doubted, but cold doth cause the humours to be in a manner unmoveable, letting the seed from comming to the generative parts.

Q. Whereof commeth it, that men of hate, strong, and good complexion, abstaining from copulation with women, doe commonly fall into the fluxe, or have the yealow laundise, or be troubled with immoderate choller?

A. Men

A. Men with their seed doe avoid certaine corrupt humours, the which remaining in the body, be converted either into choller, or else into the yealow Jaundise.

Q. What is the cause that Harlots and whores doe smell so rammish?

A. Because they sildome retaine their seed, which being out of the Matrix doth corrupt and stincke.

Q. Is it lawfull for a Lover to take his pleasure with any other besides his owne Lady?

A. I answer no. Neverthelesse his Lady being absent and he cannot enjoy her, he may have liberty to use another if she resemble his owne in such perfection as she may be tearmed a second Lady: but not in any wise to fixe his heart upon her. Hee then, I say, I that useth such a one in his Ladies absence is the rather to be excused, but neither of them is to be admitted in my judgement, if he meane to deserve the title of a true Lover.

Q. Tell me then, what thing is Love?

A. It is a passion that doth blind the

the spirits, removeth the understanding, taketh all the memory away, causeth ruine and losse of goods, maketh a man weake, and is the enemy of youth, and the death of old age, the mother of all vices, the receptacle of pensive minds: a thing without reason, without order and stability, and the whirlepoole of mans liberty.

*Q. What are diuers women of themselves?*

*A.* Beasts unperfect, given to tenne thousand passions and pleasures, abhominable to be thought well of. So that if men would doe as they ought to doe, they would not follow them nor pursue them, with other desire or appetite, but as things inevitable, which necessity doth constrain them to use.

*Q. Wherefore be there so few women that can content themselves to love one?*

*A.* Because most of them are given to lust, insatiable. And for this cause they care neither for number, nor for any thing that is honest, so that he be able to cover her skin, he is welcome.

*Q. What*

*Q. What is the cause that Love being discovered commeth seldome to perfection?*

*A. For the lets that commeth thereby.*

*Q. Why have old men the repulse of young women?*

*A. Because they have not wherewithall to ease them of their griefe.*

*Q. Why doe women count them beasts that be over curious and diligent to serve them?*

*A. Because they know themselves unworthy of such service.*

*Q. Is it true that men say, when one kisseth two mouthes one of them must needs stinke?*

*A. I beleeve so, if he love perfectly.*

*Q. How commeth it that Lovers be more suspicious then others?*

*A. Because their minds be continually troubled.*

*Q. Why is it so noysome for a rich woman to suffer trouble?*

*A. Riches engendreth pride and insolency.*

*Q. Where doe noble minds commonly meete?*

meete together ?

A. Where the fairest Ladies be.

Q. What is required in a perfect Lover ?

A. To feare and reverence above all things the mighty power of Love, and to referre or report to him of all his thoughts and desires.

Q. How doe men come to the fruit of Love ?

A. By hope and perseverance.

Q. What things are contrary to the Kingdome of Love ?

A. Shame and feare.

Q. Who be they that doe not let to serve Love, although they be otherwise pressed with affaires ?

A. Lusty and couragious hearts, which in despite of businesse doe not passe to suffer themselves to enter the yoke of Love.

Q. What be the paines of Love ?

A. Hurts and wounds more then deadly : that is, desires full of rage, extreame travell, exile and banishment, grievous martyrdome, and pride intolerable.

Quest.

*Q. What is the meate of perfect Lovers?*

*A. Sighes and teares.*

*Q. Wherewithall doe they make sacrifice to love?*

*A. With cleane hearts, which are not spotted with any coverousnesse.*

*Q. Who be the Messengers of Love?*

*A. Pleasure, Travell, sweete, bitter, warre, Peace, life and death.*

*Q. What are the cause of Lovers sicknesses?*

*A. Heart-breakings, hurtfull fastings, the hunger of Love, trembling, quivering, and continuall travels, secret dolours, the extremity of vexations, and great watchings.*

*Q. Which are the benefites of Love?*

*A. Playes, sleepe, beds, pleasures, rest, tranquillity, contentation, abundance, peace, refreshings, and other rejoycings.*

*Q. Who be most secret in love, men or women?*

*A. Women be most secret no doubt, because they speake lesse then men, a thing*

thing likely to be true, but sildome  
seene

*Q. Is the benefite greater, by being  
secret in Love, or the hurt by too much  
speaking?*

*A. I thinke the hurt surmounteth.*

*Q. Thinke you that by the dexterity  
of the spirit, men may know the secrets  
of Lovers?*

*A. The holy Scripture doth witnesse  
that the heate of man cannot be known,  
and that God alone doth know the  
same.*

*Q. Why be the secrets of Love so  
easily kept?*

*A. For the great sweetnesse that men  
find in them.*

*Q. Is it better to love them that be  
faire, or them that be secret?*

*A. Without doubt, the secret wise,  
are more worthy to be layed for beauty,  
is of little continuance.*

*Q. How should men keepe themselves  
secret in love?*

*A. They must take heed that they  
passe not oftentimes by their Lovers  
houses, or often follow their haunt, but  
waite*



waite untill Fortune present apt occasion.

*Q. How should our pleasures be measured?*

A. They ought to agree with our age, with our estate, with the time and place where we be.

*Q. What should be the faithfull service of a Lover?*

A. It ought to be necessary and voluntary with the heart and the life.

*Q. What meaneth it, that women for the most part doe love them that have slow and unsettled heads, and contemne others which have more amiable qualities?*

A. They doe esteeme perhaps that they shall be better beloved and served of those meaner spirits, because they have not such knowledge as the other which are of more understanding then they.

*Q. How many sorts of beauties be there?*

A. Three, one in the body, the other doth consist in the accord and harmony of the voyce, the third in vertue.

*Q. How*

*Q. How may they be comprehended?*

*A. The first by the eyes, the second by the eares, the third by the understanding. And men may also enjoy the perfection of beauty, by sight, by hearing, and by thought.*

*Q. What meane the Poets when they faine of Circes, that she with her force-ries did change and transforme all them that taried with her into beasts?*

*A. They would signifie by that metamorphose no other thing, but the wanton and lascivious allurements of Circe, wherewith detaining all those that fell into her hands, she so farre forth made them equall to brute beasts, that utterly they forgot their true estate of manhood.*

*Q. From whence come the paines that men suffer in this earthly and vulgar love?*

*A. They proceed of that, that we desire things which we cannot alwayes have at our will and minds.*

*Q. Doe ye thinke that desire of beauty doth hinder the rest and quietnesse*

nesse of men?

A. No, for that desire is not of any thing Corporall.

Q. Wherefore doe men attribute arrows and fire vnto Love?

A. To shew how ardent and full of dolour his passions be.

Q. Why is Love painted naked?

A. Because that all the acts and deeds of Lovers be such, that they cannot be hidden or dissembled.

Q. What is the greatest blindnesse in Love?

A. To love her whom we think cannot be contented with the love of one.

Q. Whether doe ye esteeme greatest, the beauty or the foulnesse of those that cannot content themselves with the love of one?

A. The foulnesse is farre greater.

Q. What deserve they, to be loved, or hated?

A. In my judgement they should be hated and eschued as the plague.

Q. Which is the greatest spurre that provoketh a man to doe well and honourably?

A. The

A. The presence and favour of his Lady.

Q. To what thing is the servitude of Love like?

A. To the service of Princes.

Q. How should a man behave himself amongst Ladies?

A. As in the Court amongst Princes and great estates, to wit, that he must be bold and hardy.

Q. Is it very true, that he must needs be bold and full of audacity?

A. After my opinion no: but according as a man may use himselfe, I say yea. Notwithstanding I suppose that in the Court and traine of Princes, and in the service of Ladies, men ought rather to march in the steps of humility and reverence, then in too much hardinesse and presumption.

Q. Which be the noblest hearts?

A. They whom Love disdaineth not to warme with his sacred heate.

Q. Wherefore doe some love many persons at once, and yet doe not use to disclose the same?

A. Noble minds take great pleasure

to doe so, but to tell and shew it, is but losse and shame.

*Q. Is it true which men say, that if one be in love with another, he then beareth affection to all those things, which resemble the thing he loveth?*

*A. That is too true, for they be in love even with things that be dumbe and without sense, with pictures and engraven things, and such like: if they shew any remembrance of the thing they love.*

*Q. What is the true pledge of Love?*

*A. A pure and cleane heart.*

*Q. Why doe women very often times blame or dispraise their Lovers?*

*A. To the intent that others should praise them, thereby to double their pleasure.*

*Q. Who hath the more lively spirit, and better memory, the man, or the woman?*

*A. The man, not after the saying onely of the Philosophers, but also of holy Scripture.*

*Q. Who hath the better judgement of the amiable parts, the man or the woman?*

*A. The*

*A.* The man, as being indued with the nature of a more high understanding, and a spirit more subtile.

*Q.* May we love the thing that doth turne vs to dishonour?

*A.* I thinke not.

*Q.* What is the greatest recompence that a woman can make vnto a man?

*A.* To reueale vnto him her secrets, and finally to make him Lord and Master of her body, and of all her thoughts.

*Here endeth the Questions and Answers of Love.*



NATVRALL  
 QUESTIONS  
 and the An-  
 swers.

THE II. BOOKE.

*Question.*



*Herefore is not Cheese  
made of beasts that be  
toothed on both sides?*

*A. Because their milke  
will not curd nor  
creame.*

*Q. VVherefore doe men cast Smal-  
lage into Ponds?*

*A. Because Smallage doth serve fish  
for a medicine, and also they delight to  
eate the same.*

*Quest.*



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*Q. VVhereof commeth it, that Dogs never love to eate of the tayle, or of the belly of a Hart?*

*A. Because the Gall of a Hart is sometimes in the tayle, and sometimes in the belly.*

*Q. What is the cause that fat people have little blond?*

*A. Because the grease and fatnesse doe consume it.*

*Q. Whereof commeth the saying of the Ancients: that he who is wont to eate a kind of pulse called Lentiles, is for the most part pleasant and amiable?*

*A. It is because that Lentils doe cause cold humours.*

*Q. How commeth it that we be more greedy to eate when the North or North-east wind doth blow, then at other times?*

*A. That commeth of the cold of the aforesaid winds, which doth unite and hold the naturall heate together.*

*Q. Whereof commeth it, that to get a stomacke, men use eager and sharpe things?*

*A. Th*

A. That is, because all egre things doe dry and open the stomacke, which causeth the appetite.

Q. What causeth, that they which have a feminine voice be not in any great estimation or of opinion among the wise?

A. Whosoever hath upon him either member, or marke, or manner of action which is proper to any other creature whatsoever it be, he is surely participant of the nature of the said creature. And because the woman is of small practice, whosoever hath the voice like a woman, is esteemed of the wise to have little understanding or knowledge.

Q. Whereof cometh it, that they which be hasty of speech, are of small constancy, ill conditioned, and extremely cholericke?

A. All suddaine motions come of the extremity and excessse of heate, which engendreth in men this inconstancy and lightnesse, to promise without any performing, and through choler most commonly consider not what they say.

F

Q. Whereof

*Q. Whereof commeth it, that they which have shrill voyces, are most commonly envious and malicious?*

*A. The sharpnesse of the voyce proceedeth from the sharpnesse of the pipes and conduites of the lungs, which riseth through drynesse and coldnesse. Such be melancholike persons, who being naturally fearefull, dare never disclose that which they thinke.*

*Q. Whereof commeth it, that all they which be extreame thirsty, doe love no sweet wines?*

*A. All things which may ingender and enflame choler, are apt to make men thirsty, and such is sweet wine.*

*Q. Whereof commeth it, that divers religious persons, which naturally are zealous of Chastity, doe abstaine from wine?*

*A. Wine is hot and full of vapours, and therefore provoketh lust, his heate dissolveth seed, and with his ventosity causeth the courage to rise.*

*Q. Wherefore did our forefathers make difficulty to use at their tables divers meates and sorts of dishes?*

*A. The*

A. The diversity of meates cannot be digested with one proportion of heat. And so nature being troubled with indigestion of such diversity of meates, causeth noysomnesse to the stomacke, and specially when it is weake.

Q. Whereof cometh it, that the sea is so profitable & delottable for Lazermen and such as have the Dropse?

A. The sea provoketh vomit, and through vomitting, steame and all other superfluous humors, which cause such diseases doe avoyd. And so those that be infected, doe love the sea.

Q. Wherefore is the City of Avignon rather subject to the Plague then any other place round about it?

A. The subtile aire is soone infected, and soone purged of the infection, contrariwise, the grosse aire is not so lightly infected, nor yet so soone purged.

Q. How may the fine and subtile ayre be knowne from the grosse and corrupt ayre?

A. The tenuity and subtilty of the ayre is knowne, for at the rising of the Sun it is sodainly heated, and wax-

eth colde at the going down thereof.  
The contrary doth chance to the grosse  
and vicious aire.

*Q. Why is Musicke more delectable in the morning, then at any other times?*

*A.* Because that all things be then in silence, the senses be more lusty and waking, and the mind in great moderation and temperance.

*Q. Why be fruits commonly beloved of all men?*

*A.* For the naturall sweetnesse which is in them: or else because they be of the temperature hot and moyst.

*Q. Wherefore is the sight above all the other senses most esteemed?*

*A.* Because by the sight we see the difference of all things. Or else we may say it commeth by the impression of Love, which taketh his first force and strength by the sight.

*Q. Whereof commeth it, that they which have a feeble sight, write smaller letters then other?*

*A.* Because they write their eyes being in a manner halfe closed and shut.

*Q. What*

*Q. What is the cause that all ill faul-  
doe discover themselves by the eyes and  
the heart?*

*A. Because the eye is the messenger  
of the heart. It may also be said, that the  
face being tender and open to all vapors  
the same may easily be judged and dis-  
covered by the alterations, that it shew-  
eth principally from the heart.*

*Q. Why be they that have little heads  
naturally more cholericke and disdain-  
full then others?*

*A. Because the heate coming from  
the heart, from whence anger riseth can-  
not well be cooled, and the choller pro-  
ceeding from the blood, moved & boy-  
ling about the heart causeth heavinesse.*

*VVhereof commeth it, that by thin-  
king upon strange and horrible things  
our flesh doth quake and tremble?*

*A. Because the heat doth retire to the  
inferior and inward parts.*

*Q. How commeth it, that in the heart  
of a Stagge there is a bone?*

*A. Nature hath there placed it to serve  
for a stay & foundation of the continuall  
motion of his hart, both in rest & travel.*

*Q.* How cometh it, that in Horses, Mules, Asses, and Crows, men finde no gall?

*A.* All they haue galles, but it is not in one proper place, but dispersed throughout all the veins.

*Q.* Why are they commonly leane, which haue great Milks.

*A.* The Milk doth draw unto it much matter and substance, which would else turne to nourishment and farnesse.

*Q.* How come haire to be placed upon the head?

*A.* The braine bringeth them forth, discharging it selfe of grosse vapours, which comming forth by the pores of the flesh doe waxe dry, and turne into haire.

*Q.* Why doe diuers feed upon bones, and not upon haire?

*A.* Because of the overmuch drynesse thereof.

*Q.* By how many wayes may the braine be purged?

*A.* The waterish humours be purged by the eyes: the melancholike by the eares, the cholericke by the nose:



nose : and the flegmaticke by the haire.

*Q. Wherefore hath nature made the lungs of all creatures like a sponge ?*

A. To receive ayre the better, for the refreshing and cooling of the heart, and to drive away all hurtfull vapors.

*Q. Wherefore hath nature placed the heart in the midst of the stomacke ?*

A. To give life equally to all the members, even as the sunne placed in the middle of the heaven doth equally give light to all things.

*Q. Wherefore doth it decline somewhat more to the left side then to the right ?*

A. To temper the coldness of the Milt, which is the seate of melancholy, and placed on the left side.

*Q. How commeth it, that all those creatures which have little hearts be more hardy then they which have greater ?*

A. In little hearts the heat is better compact and kept: & so by consequence the more vigorous and of greater force.

*Q. Whereof commeth it, that some*

*doe dye through Joy, and some through Sorrow ?*

*A.* Great joy doth choake the interior parts, and heavinesse doth coole them, so that life cannot endure where heate lacketh.

*Q. VVhereof commeth it, that Marma- lade of quinces taken before the repast, doth bind and close up the belly, and taken after the repast, doth unbinde it ?*

*A.* Through his great stippisity or coltiveness it closeth the nether parts of the ventricule : and if it be taken after repast, it closeth the superiour parts of the stomach, which being thus, the meats be constrained to avoyd by the interior part.

*Q. VVhereof commeth it, that the Radish roote doth greatly ayd and helpe digestion, and yet of it selfe almost cannot be digested ?*

*A.* The Radish is compound and made of divers qualities. The more subtile parts thereof are very proper and meet to cause digestion. The other which are grosse be contrary to heat, and so let digestion.

*Q. Whereof*

**Q.** Whereof cometh it, that the cholericke complexions doe sooneſt attain to beards?

**A.** For their great heate, and because they have the pores large and wide.

**Q.** But how cometh it that haire doth grow in them, that be hanged?

**A.** They be continually in the Sun, and all the humors of their body doe resolve into vapors, which causeth the haire to increase and grow.

**Q.** Whereof cometh it, that some have harsh and hard haire, and other soft?

**A.** The soft haire doth come of the little pores, and the stiffe and hard doth proceed of the greatnesse of the pores, for this cause women have their haire more fine and soft, because their naturall cold doth reſtraine and make their pores leſſe.

**Q.** What causeth yong men ſooner to have an appetite then olde men?

**A.** It is because they be of a hotter complexion.

**Q.** Wherefore doe Physitians forbid vs meates that be too hot?

**A.** Because they burne the blood,

and dispose it to Leprosie.

*Q. Whereof commeth it that women have no beards?*

*A.* Because that substance which should convert into the beard doth turn into the haire of the head.

*Q. What meaneth it, that Garlick and Onions (although they be not in the ground) doe sprout and grow?*

*A.* That is of the great abundance of the humours that they have.

*Q. Whereof commeth it, that study is noysome and hurtfull after repast?*

*A.* Naturall heate cannot travell both in digestion and speculation at one instant.

*Q. Whereof commeth it, that when the stomacke is grieved, all the body languisheth?*

*A.* The stomacke hath certaine alliances with the heart, the braine, and the liver, which are the principall parts of the body.

*Q. Whereof commeth it, that some doe things best with the right hand, and other some with the left?*

*A.* That proceedeth of the heate that commeth

commeth from the heart which maketh that side more apt and meet vnto labour, whereunto it hath his principall acceſſe.

*Q. Whereof commeth it, that they which haue the hicket, by retaining their breath doe eaſe themſelves of it?*

*A.* The blowing and breath retained, doth heate the interior parts of the body, and the hicket proceedeth of nothing elſe but of colde.

*Q. Why doe olde people need with great difficulty?*

*A.* Becauſe their conduites be very ſtraight.

*Q. Why doth wine mingled with water cauſe vomit?*

*A.* Mingled wine is noyſome to the ſtomacke, and doth weaken the vertue retentiu: contrariwiſe, pure wine doth comfort it.

*Q. Why be they ſo ſubject to ſickneſſe that loue to drinke ſtrong and mighty wines?*

*A.* Strong wine exceſſiue drunke, doth extinguiſh naturall heate, and the liver being therevpon weakened, cannot

cannot engender good blood, but doth rather ingender a certaine aquositie and waterishnesse, that converteth it selfe into a Dropsie.

*Q. Why be not young children so thirsty and dry, as men of greater age?*

*A.* The moistnesse of young children doth keepe them from being thirstie. For thirst is nothing else but a desire of moistnesse, whereupon they that be of greater age be naturally more dry and therefore more thirsty.

*Q. Whereof commeth it, that the bottom of a Caldron or kettle is cold, although scalding water remaine in it?*

*A.* It is because of the hot vapours which mount on high, whereby the vpper parts being made hot, the bottom is cold, through the continuall steame that is in it.

*Q. How chanceth it, that the grain which the Ants doe lay upon the ground is evermore bitten on the one side?*

*A.* Nature hath taught them to doe so, to rake away the growing thereof for the better sustentation. For some in the

the earth doth naturally grow, which if it should, the poore creature should be defrauded of his living.

*Q. Wherefore doe the Physitians say, that it is dangerous to let one blood that is fat?*

A. The veynes of grosse men be hidden and small, and besides that, they have little blood.

*Why doth the Camelion change colours so often?*

A. That cometh of overmuch feare, and for that he esteemeth his blood so deare.

*Q. Why be rich men more subject to the gout then poore?*

A. Because they stulle themselves with many and divers meates, or that they be too much idle, or else because they use not convenient exercise. The same may also come through much company with women: for there is nothing that corrupteth more the vertue digestive, then such excess.

*Q. Wherefore is it not good to speake when one eateth?*

A. Because speech doth much let  
and



and hinder the chawing of meate, or else it is for feare of entering or falling into some cough and strangling.

*Q. VVhereof doth it come, that the birds and fowles which be fat (in this Countrey) if they take their flight into the South parts, or into Ethiopia, they returne leaner then when they departed?*

*A.* The South parts bee hot and dry, and doth dry that which dwelleth in them. Or we may say, that in all places that be hot and colde, both in Summer and in Autumne there be found fruits and seedes, and the dayes are more longer.

*Q. VVhat is the cause that birdes doe breed in the spring, when they be leane, and in Autumne when they are fat and in good liking they doe not breed?*

*A.* The spring time is a moderate season, all living things at that time be moderate, and by that meanes are more apt to generation. Contrariwise, Autumne is colde and dry, and by that meanes lesse fit to that matter.

*Q. VVhere*

*Q. Wherefore doe we sooner vomit upon the Seas, then when we travell on foote or horsebacke?*

*A. Because to sayle vpon the Seas, is a motion the which is not after our nature, but to runne is. To sayle is a moving vnaccustomable, and all extraordinary things doe trouble man.*

*Q. Whereof commeth it, that the first fruits as well of Beasts as of Trees, if they come in their season, be fairer then those that come after?*

*A. At the first bearings Nature is fresh and lusty, in the other, she is somewhat weake and impotent.*

*Q. What is the cause that a dead corpes is more heavy then a living body?*

*A. A living body is replenished with aire and fire, which doth keepe it right vp, for their nature is alwayes to mount on high.*

*Q. Why doth the excessive use of women make vs weake?*

*A. Because it taketh away from vs our naturall heate.*

*Q. Why doe the Physitians command salt to be cast amongst the cloutes*

112 Naturall Questions,

clouts of little Infants, when they be swaddled?

A. To harden the skinne.

Q. Why did Democrites forbid his schollers (whom he desired to be chaste) to cate rapes?

A. Because rapes through the great ventosity, wherewith they fill our bodies, pronoke lechery.

Q. Wherefore doe women with child forbear to cate Rue?

A. For that it causeth them to be delivered before their time.

Q. Whereof doth it come, that all oyle things doe take away the appetite?

A. The things which are oylie, doe swimme at the mouth, of the stomacke, where the appetite is engendred, even as the digestion is made in the bottome of the stomacke.

Q. Whereof commeth it that by too much use of egre and sowre things, men waxe old before their time?

A. All things that consume naturall humidity, doth cause age.

Q. What is the cause that things which are salt, be noysome for the sight?

A. Because

A. Because they pierce too much.

Q. Whereof cometh it, that women if they chance to fall, doe fall most willingly backward?

A. Because their hinder parts are more grosse and heauie then the rest, through coldnesse, which vnto them is naturall.

Q. What is the cause that we be vermore fatter in the belly and in the guttes, then in any other part?

A. Because the belly is neare the stomacke where digestion is made.

Q. Why haue women smaller feet then men?

A. Heate being farre greater in men then in women, causeth them to grow in height, engrossing and enlarging the superior parts.

Q. What causeth man to be more enclined to laugh then to weepe?

A. Because it is a pleasure to laugh, and a displeasure to weepe.

Q. Whereof cometh it that some men doe snore sleeping, other sleepe without making any noyse, some doe speake betweene their teeth and some  
aloud

alone and cleare?

A. This diversity doth proceed of the let that is in the apprehensive senses, accordingly as they be stopped or free.

Q. Wherefore is smoake so contrary to the sight?

A. For the grossenesse and sharpnesse thereof. The grossenesse is shewed in the fume that it engendreth: The sharpness is manifested in that it mounteth aloft unequally, and as it were like clouds.

Q. Whereof commeth it, that bread salted, is lighter then other, notwithstanding that Salt joyned to water should make it more weighty?

A. The heaviness of the Bread commeth of the humidity, and the more it is dryed, the more lighter is the bread.

Q. Wherefore is not hot Bread wholesome?

A. Hot

*A.* Hot bread is very full of moistnesse and vapours, which doe corrupt the blood.

*Q.* What is the cause, that when a Dog beginneth to barke, all other dogs thereabout doe follow him and doe the like?

*A.* A Dogge because of choller, wherewith hee naturally aboundeth, hath both his senses and his hearing very sharpe.

*Q.* Why is not Bread made of pure meale, nor that which is made of cleane Bran, esteemed good?

*A.* All extremities are vicious, the Bran because it naturally dryeth too much: The floore of meale contrariwise, causeth great nourishment, but is slimy and giving, and consequently of too hard digestion.

*Q.* Why doe grosse men and those that have the Dropsie, delight to eat peate meale?

*A.* It looseth the naughty humors in grosse

grosse bodies, and dissolvethe the watery humor which hurteth them, and is temperate betweene hot and cold.

*Q. Why hath man longer haire then any brute beast?*

*A.* Because they receiue greater nutriment, and also because brute beasts, doe often change their haire, which happeneth not to man, except through some great hurt.

*Q. Wherefore doe the sweet savours delight vs, and the stinking offend vs?*

*A.* Like as in tunes there be both consonants and dissonants, whereof the one delighteth vs, and the other offendeth vs: Even so in savours, sweet smells are the concords, and agreeable to our nature, and stinking are the discords, and dislike vs.

*Q. Whereof commeth it, that above all other meates, we love flesh best, and that it doth profit vs most?*

*A.* Because flesh doth yeeld more strength, replenisheth better our bodies. Or else because it approacheth more nearer to our substance.

*Q. How commeth it, that such as*  
*have*



have the disease called Gonorrhea, avoid their seed without any pleasure?

A. Because their seed is thinner and lesse digested and their conduits made wider.

Q. How commeth it that they which be chollerick have loud voyces?

A. That proceedeth of the extremity of heate.

Q. What is the cause that Turpentine is commonly smelt in the urine of those that use it?

A. Turpentine is a substance very subtile, and therefore it doth easily penetrate and passe to the bladder where the urine is, and infecteth it with his odour.

Q. Whereof commeth it that faire weather beginning towards night, most commonly doth not long continue?

A. Of the inconstancy of the Moone, which hath her principall domination and power in the night.

Q. What meaneth it, that Cranes doe prognosticate faire weather?

A. Cranes doe naturally feeble the mutation and change of the weather, and

accor-

accordingly goe and depart into other Countries.

*Q. VVhereof cometh it, that Old men remember so well that which they have seene and done in their youth: and forget that which they learne and doe in their age?*

*A.* Things learned in youth, have already taken a certaine habitude in the person. But things which they learne in age; because their senses be weakened, are easily lost and forgotten.

*Q. VVhy doe men say, that to grow fast is a figure of short life?*

*A.* Because the humor that causeth the growing, as it is easily enlarged, even so it soone consumeth.

*Q. VVhy doe Cranes set themselves in array, when they prepare to flye?*

*A.* To trouble themselves the lesse in flying.

*Q. How cometh it, that unhorned Beasts have not teeth on both sides?*

*A.* That cometh for lacke of the matter or substance which causeth the same.

*Q. VVhy be fowlen fowles more benighted then other?*

*A.* It

A. It may be, because the fire hath rendred them more solide and better compact.

Q. *Whereof commeth it, that Bees are more fierce then other creatures?*

A. Because they are of nature dry, and be voyd of excrements and other superfluities.

Q. *Why doe not fat things soone corrupt?*

A. Because they be replenished with ayre.

Q. *Why doe Trees that grow in marishes dye so soone?*

A. Because they are of great moisture, and do receive little nourishment.

Q. *VVherefore cannot fire indure, except it be continued and nourished?*

A. Because of the great vehemency and impetnosity of his heate.

Q. *VVhy did not nature create Birds to goe upright accordingly as she did man?*

A. Because they be voyd of reason and have no care of heavenly things.

Q. *How chanceth it, that Nature gave no wings to Man?*

A. Be-

*Q.* Because man is not created to flye, nor to walke in the aire, but vpon earth.

*Q.* Why doe the pulses of young Infants beate so swiftly?

*A.* Because their heate receiveth aire without any let, and are againe sodainly cooled.

*Q.* Why doe Dolphins when they appeare aboue water, signifie some storme or tempest to come?

*A.* Because at the beginning of the tempest there doe rise from the bottome of the Sea, certaine hot exhalations and vapours, which doe warme and heate the Dolphins, at what time they mount to seeke for colde.

*Q.* Why be the pulses of young people more vehement, then the aged?

*A.* Because their complexion is hotter.

*Q.* Wherefore doe aged people dye, as it were without dolour and paine?

*A.* Because all their sences are debilitate and weakened.

*Q.* Wherefore hath Nature given the Asile to the noblest creatures?

*A.* Because

A. Because they have need of greater respiration and breath.

Q. Whereof commeth it, that beasts which live partly on the land, and partly in the water, doe always bring forth their young into the land?

A. Because they are more participator of the earth, then of the water.

Q. What moved Democritus to say, that the soule was made and composed of Atomi, that is to say, of things indivisible, as those things be which are fast in the frames of the Elements?

A. Because the soule is the fountain and spring of all our actions; and those Atomi be above all other things most apt to motion.

Q. How commeth it, that creatures bred upon the land be strangled in the water, and those of the water be choked with the ayre?

A. Because that land creatures cannot breath in the water: and those of the water be stuffed up with the heat of the ayre.

Q. Whereof commeth it, that  
G over.

overmuch fasting causeth thirst?

*A.* Through default and lacke of nourishment, whereby naturall heate doth extenuate and dry vp the body.

*Q.* Why doth not fire goe out, being covered with ashes?

*A.* Because the fire being covered, hath the nourishment that it requireth.

*Q.* What moulted some of the sages to say, that death is colde and without blood?

*A.* Because our life doth consist of heate and blood.

*Q.* Wherefore is there more vnderstanding in the braine than in any other part of the body?

*A.* Because the head is as it were the bulwarke and chiefe part of the body.

*Q.* Whence is it that among herbes and plants, some come up and grow by the seede, and other of the roote?

*A.* By the manner of their perfection or imperfections.

*Q.* Whence doe herbes and trees continue longer then other creatures?

*A.* Be-

A. Because their nutriment vertue is more lusty, and doeth faster find where it will, so that it is not so slowe as in the lesser Creature is, the longer he endureth.

A. Because the greater they be, the hotter they be, and in heat the life and strength consisteth, and is more able to resist corruption, and is more subject to corruption.

A. Because it is not composed of contrary Elements.

Q. Why doth nature make man high, and straight of stature?

A. Because the blood which is in the heart, being hot, and being afraid, retireth to the inward parts, and hath need to be refrigerated and cooled, which thing cometh by the heating of the heart.

Q. Why did nature make man high, and straight of stature?

A. That proceedeth of his heat, which following the quality of fire, continueth to grow in height: or to the end he might with his hands apply himself to handiwork, and hardy exploits.



*Q. Why are little Children so fickle  
governed with mirth and weeping?*

*A. Through feeble strength of the  
riot and weather parts, and by reason of  
the greenesse and heaviness of the up-  
per parts.*

*Q. Why are the night more quiet  
then the dayes, and less troubled with  
fumes?*

*A. The motion of the ayre is less by  
the coldnesse of the night.*

*Q. Whereof cometh it, that men of  
Red complexion, have more revelatio-  
ns by the angels then men of pale?*

*A. Because they be of imagination  
more free and lively.*

*Q. Wherefore did the ancient use to  
drinke the blood of those that were called  
Gladiators, which were gentles that  
wounded in the Combats and given to  
play?*

*A. Because they were persuaded by  
the Physicians, that it served against the  
falling sickness.*

*Q. Why is the smell of digested  
meat more pleasant then fresh?*

*A. Because it lyeth longer in the stomach,  
besides that, if it be not well baked, it  
causeth*

causeth the Liver to fill the veines, called  
by the Physicians *Meseraiched* *Rome*  
*Q. Whereof cometh it, that they*  
*which are drowned, at the beginning doe*  
*sinke to the bottome, and afterwards*  
*when they begin to corrupt, doe rise a*  
*bove the water?*

A. The body being partly corrupted  
hath many open places called vents to  
receive the ayre : which breaking the  
power of the body becometh very  
light.

*Q. What is the cause, that round*  
*eggs doe bring forth males, and they*  
*which be long, females?*

A. Because, in the round Eggs all  
the vertue is equally divided throughout  
all the extremities: and in the long egge  
the vertue is much extended, and lesse  
closed, and so of lesse heate then the o-  
ther.

*Q. Why is not wine good fasting?*

A. Because it engendreth the crasse,  
and (maketh a man) dull and heav-  
ie.

*Q. Why doe Physicians use to touch*  
*the pulse of the right arm?*

*Q.*

G 3

A. Be

hollas the Beame is the Ipeck like is  
most hot. *Q. But therefore will they not, that*

*the patient hold his hand hard closed,*  
*nor get stretched forth?*

*A.* Because the Sinewes and arteries  
be strained, the hand being either stret-  
ched or closed.

*Q. Whereof cometh it, that Hares*  
*have so feeble sight?*

*A.* Because the Hare is a beast very  
leapie, and too much sleepe hurteth the  
sight. Or else it is of too much swif-  
titude; for overmuch swiftnesse is hurt-  
full to the eyes.

*Q. How cometh it, that the paces*  
*of a Beare are better, than any other*  
*part of his body?*

*A.* That cometh of their continu-  
all agitation and stirring; for the Beare  
doth continually walke and beate with  
his feet.

*Q. Why do Physicians call the*  
*hunger of a Dog?*

*A.* Because Dogs are without mea-  
sure, in the appetite of eating.

*Q. Why*

**Q.** Why doe Dogs seemer with so great paine, & much grinning and baring of the mouth?

**A.** Because their bowell and receiving Gut is larger at that part where it ioyneth with the belly, then it is at the place where it endeth.

**Q.** Why are they more sleepe than have great heads, then others?

**A.** The greater the head is, the more vapours it comprehendeth.

**Q.** Why doe Dwarfs love to sleepe much?

**A.** Because great plenty of humors get forthwith into their heads, which engender in them a desire to sleepe.

**Q.** Wherefore are they most hungry, that have large and grosse eyes?

**A.** Because they bee of nature dry and adust.

**Q.** What causeth them that dwell towards the South, to bee lesse subject to the falling sicknesse, then other people?

**A.** Because they be sound spirits, and full of heat.

**Q.** Whereof commeth it, that the oyle of Lentiles doth heale the inflama-

*Question of the Gummies*

*Q. Why is it good to take away all hot and burning humors.*

*A. Why should the edge of a knife turn, when one doth cut with it?*

*A. Because that every Agent, in his action is also patient, that is, subject to contraries.*

*Q. How cometh the humor in the eye called Glauconia, which is like Christall, and burneth the sight?*

*A. Eyes infected with that humor, be like the eye of a Civer, and doth come of the abundance of the Christall humor.*

*Q. Why should Liveries take away sight?*

*A. Because of his mightynesse.*

*Q. Why is the Liver of a Wolfe medicinal for them that be diseased in the Liver?*

*A. By reason of a certain secret vertue in the same.*

*Q. Why be they more hardy then any other beasts of the kind?*

*A. Because they have a boyling blood.*

**Q.** Wherefore is it that the teeth and gums?

**A.** Because of the immoderate coldness.

**Q.** Wherefore doth it provoke sleepe?

**A.** Because it engendreth yll humours.

**Q.** Whereof cometh it, that the Lentiles and Calenworts be beneficall to the sight?

**A.** That cometh of their cleanness and thickenesse.

**Q.** Whereof cometh it, that by too much taking of Lentiles are engendred Cankers?

**A.** That cometh of the melanchollicke blood, which Lentiles doe engender.

**Q.** How cometh it, that the Hares have no marrow in their bones?

**A.** Through the excessive heat of the said beast.

**Q.** But why doth the biting and scratching awaye the yong hare the head, which commonly is done?

**A.** Because it moveth the humours.

of the braine, and cannot as yet winde resolve them.

**Q.** Why doe some dye by too much Joy?

**A.** Because the spirits doo abandon and forsake the heart.

**Q.** Why should men beware of too much fasting?

**A.** Because long fasting engendreth a heape of ill humours, and cometh feeble nesse and loathsomenesse.

**Q.** Why is wine good for cholericke persons, and hurtfull to them that be melancholike?

**A.** Because it refresheth choller, and dryeth melancholy.

**Q.** What causeth the eyes to shed forth teares?

**A.** Coldnesse is the occasion which naturally doth make thick and restrain, whereby teares proceed.

**Q.** Why have drugs that be very sweet and odoriferous, a certaine spice of bitterness?

**A.** Sweet smells doe alwayes search hot places, which commonly are somewhat bitter.

**Q.** Where?



**Q.** Whereof cometh it, that things that nourish and increase milke, doe warme moderately without drying? **A.**

**A.** Because such things doe engender blood, whereof milke cometh.

**Q.** Why do all nourishing things participate with sweetnesse?

**A.** Because all sweet things be very temperate.

**Q.** Whereof cometh it, that wine in proceſſe of time is of greater water?

**A.** Because the waterish parts doe vanish and avoyd.

**Q.** Whereof cometh it, that some wines are ſower ſo ſoone?

**A.** Because in the vintage time they were replenished with ſuperfluous humours.

**Q.** Why doe men rather uſe Sorrell then Vineger, againſt the inflammation of the Intestines and Bowels?

**A.** Because that Sorrell is more moderate then Vineger. And whoſoever is diſeaſed therewithall ſhould not uſe any medicine, that is ſharpe or violent, but rather pleaſant.

**Q.** Whereof cometh it, that the yellow

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*yellow Choller is alwaies bitter, and the blacke eye and sharpe?*

A. Heate causeth bitternesse, and cold causeth sharpnesse.

Q. *Why is Clatter or flowe sometimes sweete, sometimes sharpe, and sometimes salt?*

A. Of a certaine mixture of the humours.

Q. *Why doth the wilde Beere piss before hee doth urinate or flye away?*

A. To dispatch himselfe of the heavinesse of his vrine, the more swiftly to urinate.

Q. *Wherefore doe Physicians give reddest and young children a hearbe called Adonidatum, in English Soother-weed?*

A. Because it killeth wormes.

Q. *How chancreth that Soother-weed doe swite and lowe side-waies?*

A. Because their pricke and sting is crooked.

Q. *Why doe bees inuade pale men they are afraid?*

A. Because the blood flyeth away, and returneth to the vitall parts.

Q. *Why*

**Q.** Why doth the sea called Mare mortuum, bring forth neither Plant nor Fish?

**A.** Through the great bitterness of the same.

**Q.** What is the cause, that a salt thing being heated againe, waxeth bitter?

**A.** Bitternesse commeth of adu-  
sion.

**Q.** Why hath the Scorpion a flame in her taile?

**A.** Because venome is the excrement of the Scorpion.

**Q.** Wherefore did nature make mens eares so eminent standing out, and of gristles?

**A.** To be more quicke of hearing, and so be lesse grieved when they be hurt.

**Q.** Why cannot Aslike, or dama or curd, being incorporated with Honey?

**A.** Because honey with his vertue incisive and absterfive, doth let it.

**Q.** Why doth not arrow or sinee be-  
ing cast on againe as flesh doth?

**A.** Because they be spermatick in the  
bow.

**Q.** Where?

*Q. Wherefore doe the leaves of ASer-  
uice Tree fall together at one instant?*

*A. Because he hath no viscoson  
silly humout.*

*Q. Wherefore is a Bay-tree alwaies  
greene?*

*A. Because the heate of that Tree is  
alwaies tempered with humidity. and  
viscosity.*

*Q. Wherefore is the female more  
imperfect then the male?*

*A. Because she is more cold.*

*Q. What caused Hipocrates to suf-  
fer those that had hot and sharpe fe-  
vers to drinke wine?*

*A. To ayde and helpe digestion, and  
to strengthen the patient.*

*Q. Whereof cometh the quotidian  
fever?*

*A. Of the great abundance of the  
fleame.*

*Q. Why doe the hearbes called Peni-  
royall, Discon and Dill, cause women to  
loose their naturall discase?*

*A. Because their vertue and property  
is to open.*

*Q. Wherefore is the meale of beanes  
good?*

good for the spots in the face? **A.**

**Q.** Because it is marvellous abster-  
five and cleansing.

**Q.** Wherefore doe we sleepe better  
when we have travelled, then when  
we are at home?

**A.** Because the spirits have then more  
need to be refreshed.

**Q.** Whereof cometh it, that some  
times we be laxative, and sometimes too  
much costive?

**A.** It is because of the feebleness of  
the vertue retentive, or through sharpe  
humours that vexeth and troubleth vs,  
and the cause why we be bound, proce-  
deth of contrary occasions.

**Q.** Whereof cometh the Tertian  
ague?

**A.** Of yellow choller corrupted.

**Q.** Whereof proceedeth the Falling  
sickness?

**A.** Of grosse hieame, or rather of a  
melancholike humour which is retained  
in the ventricles of the braine.

**Q.** Wherefore doe we make the  
foote of the head grosse, and thick and  
bellow?

**A.** The

A. The scull is grosse and thicke to defend the braine the better, and hollow that the vapours of the brain might issue out of the same more easily: for the head is a way through the which all the vapours of the body doe passe.

Q. *Wherefore is not wine good for them that be growing still in greatnesse?*

A. Wine doth straight goe into the head, and children in their infancy haue the head grosser after the proportion of the rest of the body, then in any other age.

Q. *Why doe Melons and Cucumbers consume to make water?*

A. That cometh of their great humidity.

Q. *Wherefore is it not good to sleepe with the face upwards?*

A. Because it heateth the ruines, inflameth the blood, and not onely the blood but the spirits also, which are in the hollow veyne and in the great Arterie.

Q. *How cometh it, that Trees are more hard and strong of the North-side, then they are of the South*  
and

and West side?

A. Because the North winde doth better harden.

Q. Whereof proceedeth the Sweetnesse of Fruits?

A. Of moderate heate.

Q. Why doe olde men dance so much?

A. Through the great cold that is in them.

Q. Whereof proceedeth the Lacke and Flux of the belly called Billaeria?

A. Of biting and sharpe humours.

Q. Why doe Herrings in so great multitudes leave the Northerne, and goe to the westerne Sea?

A. To enjoy the temperature of that climate.

Q. What is the cause that the Pulse commonly called Chiche person, doth provoke Venerie?

A. By reason of the salenelle, whereof the hull is participante.

Q. Whereof cometh it, that men so see the better doe close one of their eyes?

A. Because the one eye being shut, hee



hee seeth the more perfectly with the other.

*Q. Wherefore doe Physicians thinke them to be of small capacity that have sharpe heads?*

*A. Because the spirits finde not the conduits so free and open.*

*Q. Why be there no Serpens in Ireland?*

*A. Because that Region is nothing waterish.*

*Q. What causeth those that have the Jaundise, to thinke Honey to be bitter?*

*A. Because of the great choller wherewith they have the tongue and pallet infected.*

*Q. Wherof cometh it, that the meat oftentimes wax sewer in the ventricle?*

*A. That proceedeth of the coldness of the stomacke.*

*Q. Why is not that ayre good, which is both hot and moist?*

*A. Because it is subject to be corrupted.*

*Q. Wherof cometh it, that the Ethiopians*

Of the great ficke and chancell  
of their humours.

Q. Why be Drunken persons com-  
monly cold.

A. Because wine immoderately drun-  
ken, doth cause cold effects.

Q. Wherefore is Venison more este-  
med and praised of the learned Physiti-  
ans, then other flesh.

A. Because it is of good nourishment  
and engendred good blood.

Q. Why is the white of an Eye  
hard of digestion.

A. Through the coldnesse thereof.

Q. Wherefore doe men drinke wa-  
ter, and yet it nourisheth not.

A. Water causeth the nutriment to  
spread throughout all the body.

Q. Why is not the hand hairy within.

A. Because the skinne is thicke and  
hard.

Q. Why is the stomach so unwhole-  
some and full of diseases.

A. Through the inequality of his  
temperature.

Q. Why be the rarer unmovable.

A. Be-

A. Because they haue no Muscles.

Q. Why be no remedies conuenient to be receiued, in the greatest extremity of sicknesse?

A. Because nature should not be hindered.

Q. Wherefore do the fishes of fresh water aske no food?

A. Because they doe heate and mayten, and are good against Tertian agues.

Q. Why do the Northen winds preferre things from putrifying?

A. Because it dryeth much.

Q. Whereof cometh it, that Bugles tempered and dippe in wine, rejoyce him that hath a cold?

A. Because it thins the blood and restoreth the forces of the heart.

Q. Whereof cometh it, that Piony hangd about ones necke, doeth heale the falling sicknesse?

A. That herbe sendeth certain vapours to the head, which doe dry the braine.

Q. Why be Stockdoves better then Pigeons of the douchouse?

A. Be-

**A.** Because they have lesse dung and excrements.

**Q.** Why be of humours it that it is more colourable than to the eyes of men?

**A.** Because in that colour is a mean of all other colours.

**Q.** Why fore doe we sweate more in the upper parts of our body, then in the lower?

**A.** The property of heat is, to ascend, and not to descend.

**Q.** Why doth not the dung of wilde beasts stinke so much as other?

**A.** Because they be dry of nature.

**Q.** Why be our eyes greater in our Infancie, then when we be of more age?

**A.** Through the great humidity and moistnesse. Whereof in like manner it cometh, that we are more desirous of sleepe in our Infancie, then in any other age.

**Q.** How cometh it, that the eyes doe differ so much in colour, one from another?

**A.** Of the diversity of the humours, whereof they be composed.

**Q.** Where-

**Q.** Wherefore is sodden water better then the cold?

**A.** Boyl'd and sodden water hath lesse ventosities, and is more light and subtil; because the earth and heauie substance is separated from it.

**Q.** Wherefore hath Nature ordained needling in man?

**A.** To purge the superfluity of the braine, even as by the Cough the milt is purged.

**Q.** Why doe we neede sooner in the Sunne, then when we be neare the fire?

**A.** Because the heate of the Sunne, resolveth the humour, and consumeth it not, but the fire resolveth and consumeth it.

**Q.** Whereof cometh it, that the eares of all creatures doe move, except the eares of a man?

**A.** That proceedeth of a certaine muscle which is in the Jawes, and doth let and hinder the moving of the eares.

**Q.** Whereof cometh it, that Assees doe sooner lift up their eares when it will raine, then at any other time?

**A.** Their melancholike nature can

seeth

seth

seth it, the like hapneth to many other melancholicke beasts to prognosticate of raine: as Frogs, Dolphins, Crows, and Cuckoos.

*Q. Why have Birds no eares?*

*A.* Because they would hinder their flying, for which cause they are created and made, as man is made to travell.

*Q. Wherefore are the waters of Marshes and Ponds so evill?*

*A.* Because they are so Phlegmatick, and in Summer they doe corrupt. In-  
somuch as the finest of the water is converted into vapours, and the earthie-  
doth remaine.

*Q. Whereof commeth it, that they which have hollow eyes, doe see better, then those whose eyes doe stand more outward?*

*A.* Hollow eyes have their veruile more fast and better compact, and so they see the better and further off.

*Q. Why doe the eyes of Walves and Carpes shine in the night and not in the day?*

*A.* The greater clearnesse doth ob-  
fuscate and darken the lesser.

*Q. Where-*

*Q. Whereof commeth it, that when we looke and behold our selves in a Glasse, we doe immediately after forget our favour?*

*A. The image scene in a Glasse doth represent it selfe to our visible sight very tenderly, and by a certaine reflection; and therefore cannot long be reteyned in memory, but quickly vanisheth away.*

*Q. Whereof commeth it, that man smelleth so little in comparison of other creatures?*

*A. That commeth of the great humidity of the brain, whereas Ravens and other birdes having it dry, are not hindered by moisture, but doe receive the smell through the ayre a farre off.*

*Q. Wherefore doth that water keepe better which is open in the Sunne and the wind, then that which is covered and bidden?*

*A. That which is open to the Sun is better purged of all grosse vapours, and is made thereby more subtile and better digested.*

*Q. Whereof commeth it, that Infants*



fants are sooner enchanted or bewitched  
then they which are greater?

A. Of the delicatenesse and tenderness of their bodies, which are not strong enough to resist such impressions.

Q. Whereof commeth it, that a bird called in Latine Rupes, doth feare to behold those that have their gall spread throughout their bodies?

A. Because the same Bird is sory for the remedy that shes giveth them, for she draweth that sicknesse to her selfe.

Q. What meaneth it, that the Lee made of ashes of a Figtree, is so good to cleanse things which are foule and spotty?

A. That commeth of his nature, which is very abstersive & cleansing, through the sharpenesse wherof, it taketh away the filth or sweate of our bodies better then any other thing.

Q. Whereof commeth it, that the Fig tree, the Lawrell tree, the Eagle and the Sea Calse are never smitten with lightning?

H

A. It

A. It may be that cometh of their bitterneſſe and ſharpeneſſe.

*Q. What cauſeth nature to giue vs eares ?*

A. It was for no other thing, but that thereby man might heare and iudge the difference of voyces and ſounds. And that by the eares the head might be purged of his cholericke ſuperfluity, even as by the noſe he is accuſtomed to bee purged of his ſlegmaticke.

*Q. But what moved nature to make the lippes ?*

A. To the end that the teeth being of nature cold, ſhould not bee harmed with externall hurt, or elſe becauſe that in any talking they might ſomewhat helpe and temper the tongue, that it ſhould not be too lauiſh.

*Q. For what reſpect was the mouth made ?*

A. Becauſe it ſhould be the doore of the ſtomacke, and becauſe the meate ſhould be chewed and prepared for the firſt digeſtion.

*Q. What cauſeth a man to yawne ?*

A. The groſſe vapours that reple-  
niſh

nish the Jawes, which willing to come forth, constraîne men to stretch their Jawes: or else yawning commeth of unlustinesse, or of being too full.

*Q. How commeth it that the teeth have the sense of feeling, and the same to other bones is denyed?*

*A.* Because the teeth might discern hot and cold.

*Q. What meaneth it that the teeth doe grow daily?*

*A.* If Nature had not ordained the teeth to grow daily, they would consume themselves, and should be reduced to nothing by continuall chawing.

*Q. What causeth the teeth to grow againe, and the other bones grow not?*

*A.* Other bones be engendered and made of the naturall humour in the mothers wombe, but the teeth are engendered of the nutritive humour, which daily groweth, and so encreaseth them.

*Q. Why have birds no teeth?*

*A.* The substance of teeth is converted into the bill.

*Q. Why doe divers stur and stam-*  
*met?*

*A. Through the great moistnesse of*  
*the tongue or of the braine.*

*Q. Why doe divers hold opinion that*  
*the tongue of a Dogge is medicinable,*  
*and the tongue of a Horse cleane con-*  
*trary?*

*A. The tongue of a Dog is full of*  
*pores, and by that meanes it draweth*  
*from the wound all viscosity and slim-*  
*nesse: Or else there is in it some humor*  
*meet to heale wounds by licking, which*  
*is not in a Horses tongue.*

*Q. Whereof commeth it, that spittle*  
*being taken and applyed fasting, is good*  
*and meete for Impostumes?*

*A. Because then it is more subtile,*  
*and better digested, then at other*  
*times.*

*Q. Whereof commeth it, that the*  
*breath of divers doth stinke although*  
*they be but young?*

*A. Of the evill vapours of the sto-*  
*macke: or else of the corruption of the*  
*members and instruments of the spi-*  
*rits.*

*Quest.*

*Q. What is the cause that Lazermen speake so hoarse?*

*A. Because the organes and pipes of their voyces are corrupted.*

*Q. Whereof commeth hoarsenesse?*

*A. Of a hewme descending from the braine, which filleth the passage of the lungen.*

*Q. Why doe little birds sing and chirpe, better then great ones?*

*A. The spirit of little birds is more delicate and light, then of the great and foule, and therefore at every motion they are disposed to sing.*

*Q. Why doth the male sing more then the female?*

*A. Because he is more hot.*

*Q. What moved nature to make the necke of bones?*

*A. Because it might the better sustaine the head.*

*Q. Wherefore is well water the better, when the well is often drawne?*

*A. Because by the oftentimes drawing, the water hath no leasure to be corrupted.*

*Q. Why have Cranes and Storkes so long*

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*long neckes?*

A. Because such beasts take their food and nourishment in deepe places.

*Q. Why doe Pullets and Hennes, their throates being cut, move and stirre very long after, which to man doth not chance at all?*

A. Hennes and Pullets have small and little sinues, whereby the spirits tarry the longer.

*Q. What is the cause, that Barley bread maketh them to be ill coloured that use to eat it?*

A. That commeth because Barley bread carrieth no while in the stomack and hath an absterfiv and a cleansing vertue, and so doth suddenly alter and change the digestion, which thing causeth that Nature cannot with any small nourishment give good colour to any person.

*Q. Why should wheaten bread be both salted and leavened?*

A. Because that wheate of it selfe doth stop and is slimy, but salt doth dry, and the leaven rendreth it much lighter.

*Q. why*

*Q. Why doe they serve fruit after meate and not before ?*

*A.* Because that a full belly demandeth sweet things : or else the heavinesse of the fruit driveth downe all other meates.

*Q. What causeth the haire of sicke men to fall ?*

*A.* Because the nutriment wherewith haire is nourished and entertained, is consumed of the adust and burnt vapours.

*Q. How chanceth it, that divers have never any beards ?*

*A.* Because they have the pores so great, that the nutriment which causeth the haire, is vanished before the haire hath taken roote, and therefore can bring nothing forth.

*Q. Whereof cometh it, that in old folke the haire of the browes groweth more, then in other members ?*

*A.* Because in the age the bones of the browes be enlarged, and doe open the way to vapours.

*Q. Why is the water better, that runneth upon the gravell of Sand, or*



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*upon the earth (so that it be not skin-  
king) then that which runneth upon the  
rocke, or upon stones?*

*A.* Because that earth and gravell  
doth cleanse it better, then either stone  
or rocke.

*Q.* Wherefore commeth it, that the  
haire waxeth hard and sharpe when one  
is dead?

*A.* Because the haire is, no more  
nourished with the vapours of the bo-  
dy, and because the pores be closed  
up.

*Q.* But whereof commeth bald-  
nesse?

*A.* Of corrupt fleame.

*Q.* Why be men sooner bald upon the  
Head, then in other parts of the bo-  
dy?

*A.* Coldnesse of the braine is the  
cause.

*Q.* Why is it that studious and lear-  
ned men be so soone bald?

*A.* Of the great diminution and  
weaknesse of their spirits, or else of great  
indigestion that causeth fleame to a-  
bound.

*Quest.*

*Q. Why doe we sweate more sleeping then waking?*

*A.* Because heate in sleeping is united and joyned, which hath more vertue to drive away, all superfluons humours.

*Q. Why doe we count raine water to be the best?*

*A.* Because it is better fined and sodden in the ayre, and so more proper and meete to nourish.

*Q. Whereof commeth it, that many are healed of a Quartaine, by a sudden feare?*

*A.* Like as the Quartaine is engendered by sudden mutation, even so sudden mutation doth drive it away: for by such sudden accidents our spirits be moved, and all their forces awaked.

*Q. Wherefore are those waters better that have their course towards the East, then they that runne towards the West?*

*A.* Because that by running against the Sun they doe fine, and waxe warme, and doe lose their naturall coldnesse.

*Q. Wherefore doe Musicians when they intend to sing, and Advocates before they pleade, use Leekes roasted in the embers?*

*A. Because that Leekes have a certaine slimish moistnesse, that cleanseth the pipe of the Lungs.*

*Q. Why doe Physitians give order, that meates in winter ought to be of a grosse nourishment, and in Summer fine and light?*

*A. Because in Winter the naturall heate flying the cold, and retiring into the inward parts, doth cause better digestion. But in Summer, heate seeking for heate is dispersed, and is not of force to digest.*

*Q. Why doth too long watching make braine feeble?*

*A. Too long watching doth engender and multiply Choller, the which by that meanes doth dry and extenuate us.*

*Q. But why cannot the child borne in the eighth moneth live, and the child of the seventh moneth customably doth live?*

*A. Be-*

A. Because the number of seven is a perfect number. If the opinions of the Pythagorians be true.

*Q. Wherefore be Steele glasses better for the sight then other glasses?*

A. Because Steele is harder, and doth represent unto us more substantially the ayre, that receiveth the light.

*Q. VVhereof commeth it, that yonger doth stoppe bloud?*

A. Because the nature thereof is minding.

*Q. Whereof commeth it, that women and little Children doe so quickly weepe?*

A. Of the great humidity and moistnesse that is in them.

*Q. Whereof commeth it, that among birde the Sparrow liveth least while?*

A. Because he is too lecherous.

*Q. Wherefore be women with child in more danger to miscary in the first, second, and third Moneth, then in the rest of the moneths that follow?*

A. Because the Infant is most tender, much like to an apple that beginneth  
to

to be fashioned, not yet having the  
stalke strong enough to sustaine  
it.

*Q. Why be children borne more safely  
in the seventh, eighth, and ninth moneth,  
then before?*

*A. The riper that the fruite is, the  
sooner and easier it falleth.*

*Q. Why is the travell of some women  
greater and more painfull, then of other  
some?*

*A. There be divers reasons, for some-  
times it cometh of the strength of the  
woman, sometimes according to the pro-  
portion of the substance received,  
sometimes for that the child is dead,  
which causeth that they cannot bow nor  
turne.*

*Q. But why are women being with  
child of a man child, lesse molested and in  
better health, then they that be with  
child of a woman child?*

*A. The male is alwayes more lusty  
and beareth himselfe better, troubling  
his Mother lesse then doth the female,  
which is cold and heavie of moov-  
ing.*

*2. m y*

*Q. Why is not wine good for Children?*

A. Because it heateth and moisteneth too much, and filleth the head incontinently full of vapours.

*Q. Why doe not women commonly exercise both their hands as well as men?*

A. To exercise both hands proceedeth of the force and strength of the sinewes and muscles, the which is not in women.

*Q. Whereof cometh the sterility and barrenesse of women?*

A. It proceedeth of mans causes, either of the coldnesse of the man, which causeth the seed to be of none effect in generation, or because the seed is watery and of small force.

*Q. Why is a drunken person cold, the wine being hote?*

A. Because naturall heate is extinct, by the heate of the wine.

*Q. Wherefore have women most commonly the headach, more then men?*

A. The vapors of the menstruall blood ascend to the head, which causeth the same.

*Q. Why*

*Q. Why have men more teeth then women?*

*A. Because they are more abundant both in blood and in heate.*

*Q. Wherefore doe maydens voyces change, when their breasts begin to waxe great?*

*A. Because the Organes of the voyce are then more loose, and lesse closed.*

*Q. Why have women their breasts above their stomakes, and other creatures underneath?*

*A. If womens breasts had beene placed under their belly (they having but two feete) it would have hindered their going: which troubleth not other creatures that have foure feete.*

*Q. Wherefore is wine forbidden them that have paine in their sides?*

*A. Because it burneth and sendeth to the sides divers burnt and adust humours, which encrease the disease.*

*Q. Whereof commeth it, that Twinnes are not so strong as other Children?*

*A. Because the seed which should serve*



to the generation of one, is parted into two.

*Q. Whereof commeth it, that our priuy parts are more subject to catch hurt, then the other parts of our body?*

*A.* That commeth of the heate and moistnesse united together, which are the cause of all corruption.

*Q. Whereof commeth it, that fasting spittle is good to take away the spotted of the body: and not spittle after meate?*

*A.* Because the spittle after meate is full of moistnesse, and is partly grosse, by reason of the meate which is mingled with it, in such sort, that it cannot so well cleanse as the other.

*Q. Why doth the smoake of Brimstone make the haire white?*

*A.* Because it dryeth up and purifieth the grosse matter which is dispersed among the haire.

*Q. How happeneth it that man onely doth become bald?*

*A.* Because he is of a more rare composition and matter, lesse fleshy, and consequently more meete and apt to be dried.

*Quest.*

*Q. Why doth a man waxe bald first upon the head?*

A. The head is a member more moist then all the rest, wherein are united a great number of flegmaticke superfluities, and therefore the same sooper waxeth bald.

*Q. Whereof commeth it, that he which sleepeth soundly, dreameth very little?*

A. Because that then all the senses doe accord to doe their duty, and doe not wander hither and thither for to provoke dreames.

*Q. Why is the Southwest wind so sweet and pleasant?*

A. Because it is temperate, neither too hot, nor too cold.

*Q. Wherefore hath the wind (called Ceci) East and by North, the power to draw the Cloudes unto him?*

A. Because that his motions are round.

*Q. How commeth it, that wine drunken after a rotten or perished apple, seemeth bitter?*

A. Because that all rottenesse is bitter.

*Quest.*

*Q. Wherefore doe men bleed so often at the nose?*

A. Because the nose hath more participation with the braine, then any other member.

*Q. But why is that water which is soonest hote and soonest cold, better then other water?*

A. Because it is more subtile and more light.

*Q. Wherefore is over great exercise or labour evill for the sight?*

A. Because it dryeth the blood too much.

*Q. How commeth it that men sleepe better and sooner on the right side, then on the left?*

A. Because being awake, he doth leane and rest more upon the left side then upon the right.

*Q. How chanceth it that Figs which are sweet and tender, doe neverthelesse cause tooth-ache?*

A. Because they cleave to the gummies, through their viscosity and slimynesse.

*Q. Why doe we esteeme Goats milke*

to be better for our stomacke, then any other?

A. Because the Goat taking his nourishment rather of wood and boughes then of grasse, causeth his milke to bee the more thicke, and lesse slimy.

Q. How commeth it, that Cow milke is more medicinable then other milke?

A. Because a Cowe being a great eating beast, doth feed not onely upon grasse, but also upon all sorts of Greene hearbes.

Q. Why is the bloud of a Bull hurtfull to them that drinke it?

A. Because it is very fatte and full of threds, and soone waxeth hard, engendering thereby hurtfulnesse.

Q. Why doe all beasts refuse to eate of any thing that a Beare hath blowne upon, or smelt unto?

A. Because the blowing or smelling of a Beare is pestiferous.

Q. For what respect be they fearesfull that dwell in hot Countries, and they strong which dwell in cold Countries?

A. Cold

A. Gold doth restraine and thicken the flesh, which causeth the heate to bee better gathered and compact with; in.

*Q. Wherefore be they that have their eyes rolling and turning, and their sight sterne, deceivers, theeves, and of boe nature?*

A. Deceite and theft proceed of the subtilty of the mind, and the subtilty of the mind commeth of the subtilty of humours caused of heate, that causeth the eyes to wander, and the sight to bee sterne.

*Q. Whereof commeth it, that the eyes of Drunkards doe still water?*

A. That proceedeth of the humours that the wine hath engendered in the braine, whereof feeling it selfe laden, it sendeth the same againe to the eyes, which of their nature are full of pores.

*Q. Whereof commeth it, that too much vexation and grieve bringeth age?*

A. Because it dryeth: and age is nothing else but a very drought.

*Q. What meaneth it, that they which dye of age feele no grieve?*

A. It

A. It is through lacke of heate, which causeth the life to vanish away without paine.

*Q. Why are our eyes so moveable?*

A. Because they should not so easily be hurt, with that which happeneth to come before them.

*Q. Whereof commeth it, that Oyle swimmeth above any other Liqueur?*

A. Because it is fatter : And all fatte things doe participiate very much with the ayre.

*Q. How chanceth it, that the Oestrich onely above all other Birds hath her clawes cloven?*

A. The Oestrich is rather a beast of the earth, then a bird : and his wings were given him rather to helpe him to runne, then to flye.

*Q. Why be not fatte things soone corrupted?*

A. Because they hold very much of the ayre, and the fire.

*Q. Whereof proceedeth it, that most birds doe soonest assaile the eyes?*

A. Because they see them cleare, shining

ning with great brightnesse.

*Q. Why cannot the Diamant be burnt as well as other stones?*

*A. The fire cannot hurt it, by reason of his great hardnesse.*

*Q. Whereof commeth it, that the feathers of an Eagle mingled amongst the feathers of other birds, doe consume them?*

*A. It is by a secret vertue that is given to the Eagles feathers, to have the power to consume all other feathers.*

*Q. Whereof commeth it, that he that hath the thickest blood, is alwayes most merrie and frolicke?*

*A. The blood that is grosse and fatte, maketh the spirits firme and constant, wherein consisteth the force of all Creatures.*

*Q. But what is the occasion that women be not bald as well as men?*

*A. It is their great moystnesse: for baldnesse commeth of drinesse.*

*Q. Why doe divers use to lay chalke to the rootes of Chery trees?*

*A. To make them ripe before their time.*

*Q. How*



*Q. How chanceth it, that the Vine and the Rape or Radish, doe not love to grow one nigh another?*

*A. Because they are of divers natures. For the Rape loveth cold places: where of it commeth, that in *Almaigne* they are as bigge as little children: But the Vine loveth those places that bee warme.*

*Q. Why doe not the Elephants and Cammels drinke, but in puddles or troubled waters?*

*A. Because they are afraid to see themselves in the water.*

*Q. Why doth a man sneese against the Sunne?*

*A. The Sunne through his heat, doth provoke the humours that remaine in the conduit of the Nose to bee open to the ayre, which causeth sneeing.*

*Q. Why doe Melancholicke people sleepe so little?*

*A. Because they have little moistnesse: whereby few vapours ascend up to the braine.*

*Q. Why doth mettall melt better when*

when it is very cold weather then at any other time?

A. Because then the heat is wholly retired inwardly.

Q. Whereof commeth it, that they which have Greene or gray eyes, doe see well, neither in the day time, nor yet in the night: and the contrary chanceth to them that have blacke eyes?

A. Because the Greene eyes doe abound in fire: and the blacke abound with water.

Q. Why be those Creatures of short life, that engender very often?

A. Because with the Spermaticke superfluities they lose much moysture, which is the true retainer of naturall heate.

Q. How chanceth it, that the Lyon doth so much feare the flame of fire?

A. Naturally the fire is hurtfull to the sight: and especially to those that are hot and dry, as chiefly the Lyon is.

Q. Whereof commeth it, that mankind hath the head more hairy, then any

any other creature?

A. By reason of the great coldnesse of the braine, and heate of the heart, which panteth continually, and bringeth forth many vapours, which doe engender haire.

Q. Whereof commeth it, that the Serpent doth so much flye the hearbe called Rue, and especially the wilde Rue?

A. Because the Serpent is cold, drye, and full of Sinewes, and the hearbe Rue of a contrary nature.

Q. How chanceth it, that all gelded Creatures are weaker then the ungelded?

A. Because the strength commeth from the Coddles.

Q. Whereof proceedeth it, that when one is hungry the spittle is more bitter and salter then at other times?

A. Because hunger augmenteth choller: the which easily turneth into bitterness, by reason of his sharpenesse.

Q. Whereof commeth it, that milke sometimes doth loosen the belly, and sometimes bindeth it?

A. That

A. That proceedeth of the diuers qualities which are in Milke.

*Q. Whereof commeth it, that most commonly women are faster then men?*

A. Because they are colder, and doe lesse labour.

*Q. Why have not men so great breasts as women?*

A. Because they have no mensstruall blood: and further, they have no vessell to retaine it.

*Q. Whereof commeth it that great nipples or teates are not the best?*

A. The heat is better inclosed in a little and round Nipple, then in great Teates, where the warmnesse of the milk issueth out.

*Q. Whereof proceedeth it, that betwene thirteene and foureteene yeares, the Nipple of young maydens doe begin to pricke?*

A. Because at that age the mensstruall blood beginneth to encrease in them.

*Q. Whereof commeth it, that the milke in a womans breast suddenly decayeth*  
I if

*if she give herselfe to be immoderate in lust?*

A. Because the menstruall blood doth not ascend to the breasts to nourish the child.

Q. *Whereof cometh it, that those women that are with child of a Sonne, have their right breast harder then the left?*

A. It is because the male breedeth in the right side: and so the menstruall blood comming to that side, to nourish the child, maketh it more hard and stiffe.

Q. *Wherefore hath Nature given unto woman but two Teates onely, and other Creatures more?*

A. Because other Creatures doe bring forth many young ones at once: and women most commonly have but one or two children at the most.

Q. *But why is the thicke and plentifull milke a token of a man child, and the milke that is cleare and thinne betokeneth a daughter?*

A. The woman being with child with a Sonne, is of greater heate, which thic-

thickeneth and maketh the milke to digest: contrariwise, the milke of a woman being with child of a Daughter, is lesse digested, by having of lesse heat.

*Q. Whereof cometh it that the milke of faire woman is not so good, as of blacke women?*

*A.* Browne women are of hotter complexion, and therefore have their milke better digested.

*Q. Whereof cometh the disordinate desire that women with child have to eat things that are loathsome, most commonly in the first or third month after they have conceived?*

*A.* Such is the appetite as the humours be which are within. And because the humours of women with child are corrupted, it is no marvell although their appetite be without reason.

*Q. Why doe Physitians appoint the bread for those that be sicke, to be first tempered before it be given them?*

*A.* The Leaven hath a certaine corrupt heat in it, which augmenteth favers, in such sort, that it corrupteth the bread if there be too much.

*Q.* Whereof commeth it, that the pasty, the more it is kneaded, the better it is?

*A.* It is because the liquour, the meale, and the leaven, being well incorporated, and the moystnesse resolved, the bread is more wholesome and better.

*Q.* Whereof commeth it, that the outward parts of the body are more subject to cold, then any other part of the same?

*A.* Because they are thinner, and further from the hart.

*Q.* Whereof commeth it that the hearbes Purslin and Lettice, doe first coole and then warme the bodies of them that doe eate them?

*A.* Untill the digestion be made, they coole the body: bur the digestion made, they change into good bloud, and so encrease heate.

*Q.* Why is the Capon better to be eaten then the Cocke?

*A.* The Capon o'eth not his moistnesse, because he treadeth not the Hens as the Cocke doth: and therefore is better.

*Quest.*



*Q.* What is the cause, that after sleepe we use to stretch our selves?

*A.* To drive away evill vapours.

*Q.* Why doe they that have travelled sleepe better then others?

*A.* Because the spirits desire to bee at rest.

*Q.* Whereof commeth it, that they which are drunke, in beholding one thing, doe thinke that they see two, or many?

*A.* That commeth of the continuall and sudden motion of the eyes, proceeding of the vapours and exhalations of the wine.

*Q.* Why is a Drunkard of better judgement in things that are bitter, eger, salt, and of evill tast, then any other?

*A.* A Drunkard hath his tongue better seasoned with the liquor and sweetnesse of the wine, and hath more moistnesse in his tongue, then he that liveth soberly: whereby hee may the better judge.

*Q.* What difference is there betwene heavinesse in the head, and

*Drunkennesse?*

A. Heaviness in the head causeth oppilations and stopping: Drunkennesse commeth of subtile vapours, which trouble and mingle themselves with the braine and the vitall spirits.

*Q. Whereof commeth it, that they which have grosse cheekes, are of dull and hard understanding?*

A. Grosse flesh commeth of grosse humours, which also causeth grosse spirits, and so consequently dull understanding.

*Q. Why doe they rubbe their eyes that would sneese?*

A. Sneesing commeth of heate: and the rubbing provoketh heate.

*Q. Why doe the Eagles drive away their young ones, before they be feathered or fledged?*

A. Because that without feathers they be very ill favoured: or else because they be very ravenous.

*Q. Whereof proceedeth it, that most commonly a man doth sneese twice together?*

A. Because there be two holes or  
brea-

breathing places in the nose.

*Q. Whereof commeth it that cold water being cast in the face doth stanch bleeding of the Nose?*

*A.* It is because that by that meanes heate is driven in.

*Q. Why is smoke painfull to the eyes?*

*A.* Because the eyes be of a weake complexion.

*Q. Why doe they live longest that dwell in hot Countries?*

*A.* Because they are dryer: and their naturall moystnesse and heate doth preserve them the better.

*Q. Why doe we smell a thing lesse in Winter, then in Summer?*

*A.* Because the ayre is thicker, and lesse moveable.

*Q. Whereof commeth it, that the urine, the longer it is retained within the body, the worse it smelleth: and the excrement, the longer it is kept, the lesse it stinketh?*

*A.* The excrement the longer it tarrineth in the body, the more it dryeth, and is of lesse corruption. The urine

contrariwise, the longer it is retained in the bladder, the thicker it waxeth and more filthy.

*Q. Why doth the haire burne so quickly?*

*A. Because it is cold and dry.*

*Q. Why doe we cover our heads close in cold weather?*

*A. The head doth waxe warme when it is kept close: for by that meanes the heate is kept in. And the kercheffe or hood serveth for the head, as the gowne doth for the body.*

*Q. Whereof commeth it that bitter almonds doe keepe one from Drunkenesse?*

*A. Because they drye the body: and will not suffer the veines to bee filled, resisting the strength of the wine.*

*Q. Whereof commeth it that women bee not suddenly drunke, and old folkes are incontinently overcome with wine?*

*A. The wine remaineth longer in the stomackes of old people, being dry by nature: even as water doth in a Tronke of Wood, dry and halfe putrified.*

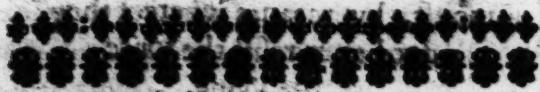
trified. But women are too cold and  
moyst, by meanes whereof they  
doe better resist the force  
of the Wine.

The end of Naturall Que-  
stions.



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# MORALL AND POLITIQUE Questions.

## THE III. BOOKE.

### Questions.



*My did the Ancients paint  
Fortune with a double  
forehead, the one side  
bald, and the other hairy?*

*A. The shaven side sig-  
nifieth adversity: the hairy part prospe-  
rity, which we enjoy when it pleaseth  
her.*

*Q. What hath moved many to think  
the seat of the spirit to be placed in the  
eyes?*

*A. Be:*

A. Because the opinion of the spirit doe appeare in the eyes.

Q. Why did the Romanes deeme him hurtfull to the Common-wealth, that would not content himselfe with seven yokes of Land?

A. After the Kings were chased from Rome, the Romanes desirous to content themselves with a little, to avoid all occasion of Tyranny, assigned every Roman Citizen seven yokes of Land, and no more.

Q. Why was it so long before the Romanes did plant any Vines?

A. Because they foresaw, that wine made them dull, debilitated their sinues, weakned their forces, troubled their braines, and made them have a stinking breath.

Q. Whereof commeth it, that the Persians breath commonly stinketh?

A. Because of the diversity of meates, and excelle of wines.

Q. Why did the Romans esteeme the men of the Country to be more meet for the warres, then the Citizens?

A. Because the Peasant and Country man



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man is more accustomed to sleepe upon hard places, to endure cold and heate, hunger and thirst.

*Q. Wherefore is he esteemed more vilanous and infamous that denieth the thing which is delivered him to keepe, then he that rendereth not the thing he borroweth?*

A. Because there is nothing more villanous, then a man to doe wrong to his friend, for no man delivereth any thing in keeping to any man, but to him in whom he hath reposed his greatest trust.

*Q. What meant the Romanes to have no Bakers in their City, before the wars of the Persians, which was five hundred and fourescore yeares after the building of Rome?*

A. The Romanes esteemed the Science of Baking to be but the worke of women.

*Q. But tell me I pray you, why had they no Cookes as we have?*

A. Because they are strong and lusty men, not given to delicates, which maketh men faint and effeminate.

*Q. How*

*Q. How chanceth it, that the drowned bodies of men doe swimme upwards, and those of women downewards?*

A. Nature her selfe hath a speciall regard to the honesty of women, desirous to cover their secret places. Whereof I would (it might please God) that women themselves had better consideration and regard.

*Q. Wherefore were the Carthaginians counted deceivers and mockers?*

A. The Scituation of Carthage did cause the same. For by reason of the marchandise and traffique which they had with all the Nations of the world, they were very much used and frequented to to trompery and deceit.

*Q. But why were the Carthaginians so desirous, that all their Magistrates should be rich?*

A. Because they thought that the poore man could not faithfully minister Justice.

*Q. What meant many brave and lusty Nations continually rather to love warre then peace?*

A. Because warre stirreth men to  
vertue

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vertue and valour, and peace draweth them to idleneffe and all kind of wantonnesse.

*Q. Why have divers men in times past allowed and commended Flattery?*

*A.* Because Flattery setteth forth before our eyes what wee ought to be.

*Q. Why doth the vice of anger daily displease the wise?*

*A.* Because it is a spice of Folly and Rage.

*Q. Wherefore ought the vertue of Justice to be in Princes commendable above all other things?*

*A.* Because it is the mother of all vertue. But what shall be deemed of that Realme that is without Justice, if not a very sanctuary of theeves and Pirates.

*Q. Wherefore were they of the Country Campagnia, esteemed proud and brave?*

*A.* Because of the fertility [of the Country, and beauty of their Cities.

*Q. Why be the people of Beotia more then any other counted blockheads and*

and asseſſes?

A. Because they eat too much.

Q. What moved them of Locris, to make a Law, that whoſoever would goe about by any law or ordinance to eſta- bliſh ſome new device or innovation in their City, ſhould be without remedy (the Rope about his necke) to recite openly before the people the law which he would eſtabliſh, and the reaſon wherefore?

A. That was to chaſtiſe and correct thoſe that love novelties and new devi- ſes: for if the law propoſed pleaſed not the people, or was found to be wrongfull and unjuſt, the propoſer of the law had no more hurt, but ſuddenly was ſtrang- led. Which ordinance and decree kept the good City of Locris more then two hundred yeares in good eſtate of com- mon-wealth without any alteration and change.

Q. Why did the ancients in the old time arme their Souldiers onely with the plackard, without any other ar- mour?

A. To cut from them all hope of run- ning away.

Queſt.

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*Q. VVherefore did the ancients abhorre all things desire to dye honourably?*

*A. Because honourable death covereth the faults of the life past.*

*Q. What meant the wise continually to joyne wisdom with puissance?*

*A. That puissance might not be converted into tyranny.*

*Q. VVherefore did the ancients say, that their minds and soules were like unto Lampes?*

*A. Because through good instructions they might give light each to other.*

*Q. What meant many singularly to commend poverty?*

*A. Because it made men industrious and vigilant.*

*Q. Why be those that be expert in the Art of warre alwayes blamed, if they enter rashly into combat?*

*A. Because that the issue of the battels are uncertaine.*

*Q. Why did the ancients paint the Image of vertue girded?*

*A. To declare that the vertuous man ought to be diligent in his affaires, and not slothfull.*

*Quest.*

*Q. What meaneth it, that women are desirous of revenge above all other creatures?*

*A. Their weaknesse is the cause.*

*Q. Why were the Persians so curious to accustom their children to avoid lying and to tell the truth?*

*A. Because they deemed verity to dwell amongst the Gods. And that they ought not to premeditate what to say.*

*Q. Wherefore ought Intemperance to be avoyded?*

*A. Because it bringeth with it all disorder, negligence, and inordinate life.*

*Q. Why doe some praise poverty?*

*A. Because she teacheth all good manners, nourisheth and maintaineth the good spirit, and causeth assurance in man.*

*Q. Why is a rich wife to be eschewed?*

*A. Because she doth not content herselfe with the estate of a wife: but would be Mistresse and more then a Mistressse.*

*Q. Why*

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*Q. Why is it better for a Prince to be loved, then feared?*

A. Because feare cannot alwayes last nor endure.

*Q. Why is it said, that in giving of benefits we ought to imitate the fertile fields?*

A. Because they yeeld more then they receive.

*Q. Why is delicate fare to be eschewed?*

A. Because it corrupteth good wits.

*Q. Why ought no credit to be given to Fortune?*

A. Because she is inconstant.

*Q. Why is it not good to follow the opinion of the common people?*

A. Because they judge all things by their opinion, and not according to the truth.

*Q. What moved some to give counsell indifferently to avoid the conversation of women?*

A. Because they bee all equally instructed in the schoole of malice, as the Comickall Poet Terence affirmeth.

*Q. Why*



*Q. Why ought a man to beware of extreame Poverty?*

*A. Because it destroyeth good wits.*

*Q. Why ought unlawfull gaine to be eschewed?*

*A. Because the end thereof is not good, neither doth such gaine long continue.*

*Q. Why doe they compare a covetous man to him that hath the drop-sie?*

*A. Because he is sildome satisfied, and cannot quench the covetous thirst wherewith he is alwayes infected.*

*Q. What was the cause of the commandment that we have to honour Princes?*

*A. Because they are on earth a representation and lively Image of God, who governeth all things.*

*Q. Why did the Persians make their children behold the orders and fashions of Drunkards?*

*A. To teach them to abhorre Drunkenness, by seeing the disordinate fashions of those that were drunke.*

*Q. Why*

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Q. Why did the Ancients say, that it were much better to fall into the hands of Ravens then of Flatterers?

A. Because Ravens and Crowes doe eat us when we be dead, but Flatterers doe devoure us alive.

Q. Why is it not seemely for a man to praise or dispraise himselfe?

A. Because the one is a signe of folly, the other of inconstancy.

Q. Wherein resteth true Amity?

A. In the unity and equality of minds, by following and refusing, loving and hating one thing. Amity is like to the Sun of the world: without which all things are darke and out of order.

Q. How may a true friend be knowne?

A. By things uncertaine.

Q. Who be they that doe least feare death?

A. They that least trouble themselves with worldly things.

Q. What thing getteth friends?

A. Good fortune getteth them, and ill fortune loseth them.

Q. What difference is there betweene friend.

*friendship and hatred?*

A. The one ought to be immortall, and the other is mortall.

Q. *Which is the best patrimony that man can have in this world?*

A. To be spare and continent in living: and if our goods be not sufficient for us, let us be sufficient for our goods.

Q. *What kind of avarice or covetousnesse is counted most honest?*

A. The covetousnesse of time, when it is imployed as it ought to be.

Q. *What is the state of the rich covetous man?*

A. A continuall torment, and an extreame desire to get goods together, with feare of losse of the same.

Q. *How may a man truly tearme temperall riches?*

A. Heaviness of mind, snares, and nettes to catch us: and thornes that pierce through the heart.

Q. *What chanceth to sluggards, and to the slothfull?*

A. To live barely, and to rest without profit.

Q. *What is the property of Fortune?*

A. To

191 *Morall and politique Questions,*

A. To feare the mighty, and to tread under feet the simple.

Q. *Why have the Ancients praised temperance above all things?*

A. Because temperance encrease the pleasure that may be had in delectable things.

Q. *Why is the idle and delicate life to be blamed?*

A. Because with pleasure it bringeth a thousand sorrowes.

Q. *Why did the Ancients so much commend the countrey life?*

A. Because it is the mistresse of frugality, diligence and Iustice.

Q. *Why is a leacher or Parasite so displeasing?*

A. Because they have but one song oftentimes reciting their lyes and jeasts.

Q. *Whereof commeth it, that the Egyptians did cut off their skinn before their members?*

A. To keepe them more cleane.

Q. *Who be they that indeed are esteemed happy in this world?*

A. They that can live and dispatch  
their

their affaires without danger : and in rest to live in honour.

*Q. Which is the first point to attaine wisdom?*

*A.* For a man to know himselfe : and the more difficult it is, the more profitable.

*Q. In what sort should a man behave himselfe in other mens affaires?*

*A.* In such sort as he forget not his owne.

*Q. Whilest we be young, what thing ought we most to remember?*

*A.* That one day we shall be old.

*Q. What is he that liveth well?*

*A.* He that boasteth not himselfe thereof.

*Q. After what sort ought the ignorance of youth to be corrected?*

*A.* By the wisdom of the old.

*Q. What is he that is brave indeed?*

*A.* He that can exalt himselfe.

*Q. What is the property of a glorious man?*

*A.* Rather to abhorre death, then to desire life.

*Q. How*

193 *Morall and politique Questions,*

*Q. How doth vertue encrease?*

*A. Through perills and adversity.*

*Q. How may one avoid adversity?*

*A. By patience.*

*Q. How should we preserve our goods, and become subject to the inconstancy of Fortune?*

*A. In giving them to our friends, and in making participation thereof amongst those that wish well to us.*

*Q. To whom is Poverty noysome?*

*A. To him that suffereth not the same patiently.*

*Q. What is the sauce that appertaineth to travell?*

*A. That is rest.*

*Q. Why is Fortune painted blind?*

*A. Because she blinderh her pursuers.*

*Q. What thing is very easie to be gotten, and very hard to be kept?*

*A. Good Fortune.*

*Q. What is he that is free indeed?*

*A. He that doth not beastly yeeld himselfe to his affections.*

*Q. What*

*Q. What is it that maketh an evil man?*

*A. Too much Liberty.*

*Q. What ought he to learne above all things that desireth to raigne and governe?*

*A. To sustaine Envie, with great courage.*

*Q. What is that which most of all doth overthrow Princes?*

*A. The poyson of flattery.*

*Q. How be true Friends gotten?*

*A. With Fidelity and like duty.*

*Q. What is that which so seldome is found together, and rests in one person?*

*A. Beauty with chastity, wisedome and riches, youth and continence, Age without Jealousie.*

*Q. What is that which men call wine?*

*A. It is the death of the memory, poyson for man, corruption of beauty and vertue, and the flower of age.*

*Q. What is he that cannot speake?*

K

. He



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*A.* He that knoweth nor how to hold his peace.

*Q.* Where is it most specially requi-  
sit for a man to hold his peace?

*A.* At the Table.

*Q.* What is the true Image of man?

*A.* The speech.

*Q.* What kind of man is most to bee  
hated?

*A.* Those which use reproach.

*Q.* To whom ought a man to doe  
good?

*A.* Neither to old men, nor to  
young children: because young chil-  
dren doe forget good turnes done unto  
them, before they come to the age of  
knowledge: and old men doe forget  
them by and by.

*Q.* What manner of life liveth a man  
without learning?

*A.* The life of a dead man, or of such  
a one that liveth in darknesse.

*Q.* What things be those that stirre  
us most to vertue?

*A.* The love of glory, and feare of  
blame.

*Q.* How may true glory be nourished?

*A.* By

A. By doing much, and speaking little.

Q. How doe Common-wealths begin to encrease and flourish?

A. They encrease by unity, and are overthrowen by dissension.

Q. Wherefore did Hiccon demand of Simonides what thing God was, and at every time he tooke a great pause to make him answer?

A. To declare that God was infinite and incomprehensible.

Q. Wherefore is it better, according to the opinion of Themistocles, to give the Daughter in marriage to a poore man being honest, then to a rich man of ill condicions?

A. Because it is better to marry a man without money, then money without a man.

Q. What is it that maintaineth Common-wealths?

A. Penalty and reward.

Q. What is the most pestilent thing that can be in man?

A. Love of our selves, and delight in our selves.

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Q. Why ought hunger to be avoided and eschewed?

A. Because it is the enemy of good counsell.

Q. And why Ayes?

A. Because it is vile and unseemly in all ages and degrees.

Q. Why ought humane things to be despised?

A. Because there is no constancy and steadfastnesse in them.

Q. Wherefore is courage of heart so much esteemed: that is to say, constantly to sustaine and beare all sorrowes and calamities that may chance?

A. Because it is not inferiour to warlike bravery and courage. Whereof many times the very Souldier himselfe hath need.

Q. Wherefore is equity and justice commendable and meet in a Prince above all things?

A. Because it establisheth Kingdomes, and maketh Kings to raigne.

Q. Why ought pleasure to be contemned?

A. Because continually she is accompanied

panied with sorrowes.

*Q. What meaneth the Swanne, when he is neare unto his death, to sing better then at any other time?*

*A. By natures teaching, to declare what benefit wee receive by death, which openeth unto us the Gate of eternall life.*

*Q. Why have the wise men of old time compared our life to a stage Play or Tragedy?*

*A. For that many times the worst sort of men doe occupy the places of the best, as oftentimes wee see in such cases.*

*Q. Why doe we have poverty?*

*A. Because poverty causeth many to wander out of the right way, who rather then they would be constrained to beg and sterve for hunger, apply themselves to rob and murder.*

*Q. Wherefore was Gold first found out?*

*A. For the destruction of man. Where of they be so covetous, that they care not to adventure each danger for having of the same, according to the true*

199 Morall and politique Questions,  
verse of Virgill the Father of Po-  
ets.

*Quid non mortalia Pectora cogit*

*Auri sacra fames?*

*Q. Wherefore is Gold so pate?*

*A.* For feare of so many dangers and  
ambushments planted by man to reco-  
ver the same.

*Q. Why were women forbidden wine  
in the old time?*

*A.* Because wine provoketh leachery  
and is noysome unto the sense and un-  
derstanding.

*Q. Why were the Magistrates also  
forbidden the same?*

*A.* To the intent their braine should  
be good and strong, righteously to de-  
termine and judge.

*Q. But why were the Souldiers and  
men of warre forbidden from the  
same?*

*A.* That by too much drinking they  
should not sleepe, and by that meanes all  
occasion of advantage might bee taken  
from the enemy.

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*Q. what*

*Q. What meaneth that saying, that fortune doth captivate and blind the understanding?*

*A. That is when one maketh no resistance unto her, but suffereth her to rule at her pleasure.*

*Q. Why was Bacchus reamed to be a foolish God?*

*A. Because he makerh them foples that taste too much of his liquour.*

*Q. Why be rich men most commonly wicked, and those that be good men not rich?*

*A. Goodnesse seeketh them that be good, in them to fixe its sure and long habitation.*

*Q. Shamefastnesse either in man or woman, what is it properly?*

*A. The bridle and bit that restraineth their appetites.*

*Q. What vice blotted the great liberality and patience in adversity of Marcus Antonius?*

*A. Play, Drunkennesse, Surfeiting, and too much familiarity with his household Servants.*

*Q. What made Iulius Caesar the first Empe-*

201 *Morall and politique Questions,*  
*Emperour of Rome so beloved of his*  
*Souldiers?*

A. The not telling and counting of  
his Souldiers prey, causing every one of  
them to take what he list.

Q. *What moved Polignetus to cause*  
*at his owne costs and charges the whole*  
*warres of Troy to be painted?*

A. The ardent desire he had to im-  
mortalize his name.

Q. *Wherefore was Aurelius that ex-*  
*cellent Painter in Rome, counted to be*  
*infamous?*

A. Because he mingled Whores and  
Drabbes among the heavenly Goddes-  
ses, so farre was he enamoured with their  
mery tricks.

Q. *Why is it so much requisite to choose*  
*a good Nurse for a Child?*

A. Because the body doth not onely  
receiue the substance of the milke, but  
the spirits also doe feelee it.

Q. *Whereof commeth it that the*  
*Romanes did not see their Children,*  
*untill they were of the age of seauen*  
*yeares?*

A. Because they would not that they  
should



should come home to them, before they had learned to honour them. The French men were more diverse, for they would not see their Children until they were strong to handle weapons.

*Q. Why did they forbid their children the company of Russians, leasters, Babelers, and all such Ribalds?*

*A.* To the intent they should not learne to give themselves to dishonest pleasures, and to forget the good nature, wherewith they were endued, which in the end would be the destruction both of their body and soule.

*Q. What ought the tales and communications be that are had with Children?*

*A.* They ought to have some semblance of truth: and above all things they must not be fearefull unto them, nor superstitious.

*Q. Why were the Pensions received of Princes, abolished in many Cities?*

*A.* Because there is nothing that doth sooner corrupt the person then gifts: for they engender great suspicion

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in them, that doe receive them. Demo-  
sthenes for receiving of bribes of Ar-  
palus King of Persia, was chased out of  
Athens.

Q. Why were Coriolanus and Themis-  
tocles so much against their owne  
Country?

A. For the ingratitude of their Citi-  
zens, who denyed them both their due  
honors. Caesar also because his Country  
men denyed him his well deserved tri-  
umph, became enemy to his Coun-  
try.

Q. Why was Cato of many men coun-  
ted a foole?

A. Because he rather chose voluntary  
death, then to yeeld himselfe into the  
hands of Caesar, who sought no other  
thing of him but friendship, and was  
minded to pardon him all his injuries  
past.

Q. Why did Scipio take heed of  
going rashly to the Skirmish and Com-  
bat?

A. He knew well that by his nativity,  
he was appointed to be Generall of Ar-  
mies; and not a single souldier  
where

wherefore hee behaved himselfe according to the Majesty of that Office, and not like a private Souldiour.

*Q. Why was Demetrius reprehended when he desired to have the surname of him that had broken the first ranke of his enemies?*

*A.* The true title of a Prince is rather to be just then mighty : and ought rather to resemble God by vertue, then the Lyon by force.

*Q. Why did Plato refuse to reduce the Common-wealth of the Cirenians, into good order and discipline?*

*A.* Because the abundance of riches had made it too licentious.

*Q. Whereof came it, that Marius, Viriatus, and Ventidius Bassus, were so excellent in armes, and did suffer so patiently the labours of the warres?*

*A.* The one was a labourer, the other a shepherd, and the third was a horse-keeper, whereby all three were used to great travell, to paine, to heate and cold, and to sparseness of life.

*Q. What is the true duty of a Prince?*

*A.* To

205 *Morall and politique Questions,*

A. To make his Subjects to live quietly and godly, which thing he cannot doe, if he himselfe be not good, just, and vertuous.

Q. *What difference is there betweene the equall and just Prince, and the Tyrant?*

A. The one useth the office of a man, the other of a beast. The Prince serveth as a Father to his Subjects: the Tyrant devoureth them.

Q. *Why bee men naturally afraid to rebell or encounter with a Prince?*

A. Because that (after the mind of Hesiodus) the Prince is established by God.

Q. *Thinke you that God hath any regard of things to come?*

A. There is nothing more certaine. Romulus testifieth the same, being rescued from the water, and nourished with the milke of a Wolfe: Abidius nourished with the milke of a Hind: and Cyrus of a Goate.

Q. *Is it any manvell then, although the Persians did worship them as Gods?*

A. No.

A. No truly. Moreover *Hemer* and *Hesiodus* doe affirme, that principality and government is a gift proceeding from above, given unto men, thereby to know the power of God.

Q. What is that which maketh a Prince wicked?

A. To thinke that it is lawfull for him to doe all things, and that all wickednesse is sufferable, having power to doe what he list. His great wealth and abundance may bee also the occasion, and flatterers, evill Ministers, and cruell men of warre, such as attend about his person.

Q. Which is the hardest thing for him to doe?

A. *Dioclesian* the Emperour said: to know perfectly how to use himselfe in his Kingdome.

Q. Why are civill warres so greatly to be contemned?

A. Because hee that hath the upper hand doeth not onely what he listeth, but also they that take his part doe the same.

Q. Why bee Princes esteemed like

207 *Morall and politique Questions,*  
*like unto God?*

A. As God considereth the affection of man: even so the liberall and magnanimous Prince ought to consider the heart and power of him that doth him service.

Q. *Why was the liberality of Zeuxis reprehended of the ancients?*

A. Because he gave to receive twise the value.

Q. *Whereof proceeded the custome that the Kings of Persia bad, to give gold and silver to all women that they met: and to men Darts and Arrows?*

A. Gold and silver is convenable to women: and weapons to men.

Q. *Why did Plato in his lawes forbid that any God should be made, either of gold or silver?*

A. Because hee deemed those mettals to be the very poyson of the world.

Q. *Why did the Kings of Persia use to reward women that brought forth many male children?*

A. Because they filled the Country with

with Souldiers, which served for the preservation of the same.

*Q. How was Cæsar healed of the falling evill?*

*A. By sobriety and abstinence from wine.*

*Q. Why have many wise men studied to be obscure in their writings?*

*A. To astonish dull wits at the first sight, thereby to encourage the studious to search the mysteries and secrets of the same.*

*Q. How long is it lawfull for a man to desire to live?*

*A. So long as a man is out of hatred and necessity.*

*Q. Where ought true pleasure to be sought?*

*A. In our selves, and not in other.*

*Q. Why is moderation so much commended?*

*A. Because it encreaseth pleasure.*

*Q. Why did Epaminondas make so little preparation in a feast that he made for certaine Embassadors?*

*A. To*



209 *Morall and politique Questions,*

A. To declare that they that can both be rich and suffer poverty, may hardly be corrupted with money if it be offered.

Q. What is most to be feared in a City?

A. Hunger.

Q. How may a man enrich himselfe?

A. By forsaking his appetites.

Q. How may we live joyfully?

A. By putting our trust in things that never shall have end.

Q. How should a man be master over himselfe?

A. By amending that fault in himselfe, which hee espyeth in another.

Q. What ought they to eschew that are in prosperity?

A. Hatred.

Q. What is the property of a wise man?

A. To apply well his time.

Q. Where lyeth the felicity of man?

A. In the quiet state of the mind.

Quest.

*Q. What manner of thing is Humanity?*

*A. It is a vertue joyned with good affection: or rather, a benevolence mixed and tempered with dexterity.*

*Q. What manner of thing is Mer-*

*A. It is an affection of the spirit joyned with Humanity.*

*Q. What thing is facility?*

*A. It is a vertue, which easily maketh a man to engender friendship with others, and doth long maintaine the same.*

*Q. What be they that were excellent in facility?*

*A. Philip, and Alexander his Son: well shewing the same to Democrates, the Architect.*

*Q. What is Faith?*

*A. It is such a godly vertue, that all other vertues without the same, is nothing. Without faith wisdom is folly, temperance is displeased, Force is inefficient, and Justice is turned into cruelty.*

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Q. Of all the Ancients, who was  
most excellent in that vertue?

A. Sextus Pompeius, Sonne of Pom-  
peius the great, Alexander and Scipio.

Q. Why did Nature make man naked  
and unarmed?

A. Nature having made man wise,  
hath given him meanes enough, where-  
by to arme himselfe at his pleasure, and  
to use at one time sundry kinds of wea-  
pons.

Q. Whereof commeth it, that all men  
commonly are not wise?

A. The length of the body com-  
meth of great moystnesse and heate,  
but drynesse engendereth wisdom in  
man.

Q. Whereof proceedeth it, that Iud-  
ges and Advocates are more reverenced  
of their Clients, then Physicians bee  
of their Patients?

A. The gaine and hope of Clients  
dependeth upon the Judges and Advoca-  
tes: but the hope of the sicke depen-  
deth not onely of the Physitian, but  
ther of God.

Q. Why did the Ancients call the  
falling

falling evill, the disease of Hercules?

A. Because Hercules was subject thereto.

Q. What is the office of a thrifty man?

A. To remember that which is past, and to thinke upon that to come.

Q. How may a man live godly?

A. To thinke every day to be the last day of his life.

Q. Why should a man take more care for his soule, than for his body?

A. Because the perfection of the soule maketh the imperfection of the body: and the beauty or force of the body maketh the soule never the better.

Q. Where lyeth the seate of our life?

A. In Wisedome, Strength, and Magnanimity: for there is neither wind nor tempest that can shake them.

Q. What difference is betweene a Christian, and good will?

A. Af-

213 *Morall and politique Questions,*

*A.* Affection is a generall inclination of the spirit, which induceth a man to love: and maketh him forgive, if there chance any thing evill unto him whom he loveth. But goodwill is shew'd, when being moved with affection, we endeavour our selves to shew pleasure unto them whom we love: or in such sort, that goodwill is the effect of the affection.

*Q.* How shall the vertue of man be knowne?

*A.* By adversity: as Gold by the fire.

*Q.* Wherefore is a plurality of Princes evill, and not to be suffered?

*A.* All that which may be done by one, is better done, then when it is done by many. Moreover, if a Kingdome be turned into Tyranny, the Tyranny of one is more sufferable, then of many: and to be short, the raigne of one is the best.

*Q.* From whence came the custom, not to name the new borne, before the seventh day?

*A.* Because they esteemed the child at seven.

seven dayes of age to have escaped the danger.

*Q. Why did the Egyptians, desirous to live chaste eat no fault?*

*A. Because through the heat thereof, it provoketh Leachery.*

*Q. Why doth Homer call salt a divine thing?*

*A. Because it giveth taste to all meat, and preserveth the same from stinking, and hath a force and vertue generative.*

*Q. Wherefore be we afraid to passe through a Church-yard?*

*A. Because it representeth our end.*

*Q. How could the Common-wealth of Sparta so long time maintaine?*

*A. Some imputed the cause to the Magistrates, which knew well how to command, some to the people, because they knew how to obey.*

*Q. Who was the cause of the great victory that the Lacedemonians obtained against the Illyrians?*

*A. The presence of their King, which was*

215 *Morall and politique Question,*

was but a child, perswaded thereunto by the counsell of their priests.

*Q. What caused the Kingdome of Persia so much to flourish?*

*A. Xenophon saith, that it was the great love that they bare to their King.*

*Q. What thing is hardest for a man to doe?*

*A. To be secret. Which Philippi des affirmed, when he besought Lyfimachus his friend not to reveale his secrets.*

*Q. Wherefore was it written before the Gates of the Temple of Apollo at Delphos: Know thy selfe?*

*A. To induce us to know that sparke of Divinity which God hath placed in us, whereby we know that God hath done all things.*

*Q. Wherefore is it said, that there is nothing that may better resemble the Kingdome of Heaven, then the state of a Monarchy?*

*A. Because there is but one God, which alone doth raigne and governe all things.*

*Q. Of*



*Q. Of what sort of men ought a Prince to be chosen in a Commonwealth?*

*A. He ought to be noble of blood, he ought to be vertuous, rich, and puissant in armes.*

*Q. Doe you thinke it to be requisite that a Lieutenant Generall of an Army, ought to be, not onely valiant and wise, but also happy and fortunate?*

*A. I thinke doubtlesse that hee ought to be fortunate. The ill fortune of Pompeius may very well avouch the same.*

*Q. What is the principall duty of a good Prince?*

*A. To seeke meanes that his people be well instructed.*

*Q. What was the cause of the evil ends of Sardanapalus and Nero?*

*A. The number of Flatterers in their Courts, leasters, Parasites, Bawdes, Whores, Ruffians, and all sortes of people disposed to vice, where the wise and grave were expelled and driven away.*

*Q. Why would King Cyrus that Xenophon*

217 *Morall and politiqne Questions,*  
*phon should bee alwayes in his compa-*  
*ny?*

A. To give him counsell in the af-  
fares of his Realme. For Xenophon was  
not onely wise, but also valiant and  
well instructed in the deeds of warre.

Q. *Wherefore would Alexander the*  
*great, that Onoficrates should alwayes*  
*accompany him in the warres?*

A. To entoll and register his acts  
and deeds.

Q. *Whereof ought a Prince princi-*  
*pally to take heed?*

A. Not to change his bounty and  
goodnesse for any occasion that can  
happen, nor yet to encline his eares to  
flatterers.

Q. *What is the chiefeft cause of a*  
*Princes overthrow?*

A. Flattery, more then force of  
armes.

Q. *What is he indeed that may truly*  
*be called happy in this world?*

A. The vertuous man of meane  
wealth.

Q. *Whereunto serve riches?*

A. To make the mind quiet and con-  
tent

tent, without which contentation, there  
no happinesse or felicity in this  
world. But how can hee be in rest and  
quiet that hath not wherewith to buy  
his bread.

*Q. What caused Alcibiades to be so  
hardy, contrary to the nature of the A-  
thenians?*

*A. His Nurse Amilca, which was a  
Spartan woman.*

*Q. What mooved Diogenes comming  
from Sparta and going to Athens, to say:  
that he came from men, and was going  
towards women?*

*A. Thereby he reprehended the de-  
lights of Athens, which made them effe-  
minate and womanish.*

*Q. Which is most requisite, either  
that the souldiers should defend the wall  
or the wall the souldiers?*

*A. It is better, that the souldiers should  
defend the wall.*

*Q. What is the poyson of friendship?*

*A. Flatterie.*

*Q. What manner of Nurses oughte  
they to be which are chosen for Princes  
children?*

**L**

**A. Faire**

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*A.* Faire, well conditioned, sage, discreet, pleasant, courteous, amiable, chaste, healthy, and of good complexion, eloquent, their speech fine and neat, that the child may learne to pronounce well.

*Q.* *What is the surest guard of a Prince?*

*A.* The good will of his subjects: For that Prince is vnhappy which for the surety of his person had need of sorts and diversities of guard and watch.

*Q.* *What is justice?*

*A.* The honour and glory of them that doe the same, and a great benefite vnto them, vpon whom the same is executed.

*Q.* *Whereby shall a man know when a Prince beginneth to be a Tyrant?*

*A.* When forcible he draweth vnto him the service of his people.

*Q.* *What caused Theseus to be so valiant?*

*A.* The great fame and renowne of Hercules enflamed him, to make his name immortall.

*Q.* *How*

Q. How may a man be like unto  
God?

A. In doing good to many Indif-  
ferently, and not to one alone as to other

Q. What is the greatest shame that  
we can receive?

A. To be surpalled in honesty, cur-  
relie, and humanity, by those which be  
our inferiours.

Q. How did Philip King of Mace-  
don gaine and winne all Grecia?

A. By Gold and silver more then by  
force of armes, for he was wont to say  
that there was no force or Castle, where  
soever so inespugnable, but he would  
take upon him to subdue it, if so be an  
Ass laden with Gold were able to enter  
the gates.

Q. What kind of Tragedies ought  
we not to reade?

A. Those which containe nothing  
else but things that bee proud, cruelly,  
and full of inhumanity. But those wee  
ought specially to reade which be ho-  
nest and full of grave sentences, inter-  
laced with pleasant talke, as the Tragi-  
dies of Euripides, and Sophocles be.

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Q. Why ought wee indifferently to  
reade all kind of Poets?

A. Because with many wellbourn sweet-  
nesse of language, they entermeele the  
Graces with the Muses: whereof it came  
that *Ælius Comodus* the Emperor, was  
so farre in love with *Marshall*, that hee  
commanded him to be his *Murgular* hinc

Q. Are men to be commended for  
their corporall beauty? *How*

A. No. But for their vertue, wife-  
dome, counsell, and force, which de-  
clare what manner of minds they have  
within.

Q. What caused *Dionysius* the *Atheni-  
an* to establish this Lawe: That whoe-  
soever had conceived any evill opinion  
of God, should have his head cut off?

A. Because there is no worse thing  
then to have an evill opinion of him  
which hath made and maintaineth all  
things.

Q. What manner of thing is Reli-  
gion?

A. It is the true knowledge of Gods  
owne service.

Q. Wherefore did *Alcibiades* reject

all kind of Musicke, singing when he  
was at the Table at his meales?

A. Because Musicke provoked him  
to conceiue delight familiarly to talke  
at the Table.

Q. A strange Question, whereof  
would faine be resolved. One Scythio-  
rus lying in his Cradle, a Nightingale  
lighted on his mouth, and sung upon the  
same?

A. It was a preface that Scythiorus  
should prove an excellent singer.

Q. What praise bringeth Musick  
to him that hath delight in the same?

A. It sharpeneth the spirit, not one-  
ly to know the harmonie of the voyce,  
but also it maketh the person to have a  
better judgement to iudice either in  
rime or prose.

Q. What is true Philosophy?

A. The knowledge of goodnesse,  
and how to live well.

Q. What caused the Poets to use so  
many fictions and inventions?

A. To allure men to abandon their  
barbarous conditions and brutish be-  
haviours, and to turne themselves to



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vertue and exercises.

*Q. What was the cause of the death of Cinna?*

*A.* Because hee was cruel towards his Souldiers, and constrained them to fight perforce and by compulsion.

*Q. What is Patience?*

*A.* A voluntary sufferance in things difficult, for love of honour and profit.

*Q. What is Constancy?*

*A.* It is a vertue which conserveth good counsell, and maketh a man persevere in honourable deeds.

*Q. What is Opinion?*

*A.* It is a stay fixed either in deed or word, which maketh vs obstinately to follow our fancy, although it be without reason: onely to be superior in all controversies.

*Q. What is Infirce?*

*A.* After the mind of the ancient Poets, it is a celestiah vertue powred down from God into our spirits, that we might the better honour, love and sanctifie him as author of all things: and therefore Princes were, for good respects called of *Homer*, *Jupiter's* scholars.

*Q. What*

*Q. What is the property of Iustice?*

*A. To love and honour God above all things: and our neighbour as our selfe.*

*Q. How many kinds of Iustice bee there?*

*A. Four, that is to say: Divine, Natural, Civill, and Judicall.*

*Q. Of what things is the world governed?*

*A. By reward and punishment.*

*Q. What is divine Iustice?*

*A. It is that which maketh vs to acknowledge God to be our Creator, the beginning and end of all things, and him of whom all creatures receive life, without participation of mortall things.*

*Q. What is naturall Iustice?*

*A. It is alwayes one in all men, and varieth nothing through the diversity of Regions and Nations: being alwaies convenable to Nature. And as divine Iustice sheweth the duty towards God: even so naturall Iustice is subject to the satisfaction of nature. The Disciples of Socrates affirmed, that na-*

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rurall Justice is a knowledging of good and iust things, and agreeable to naturall reason : which thing whosoever doth vse, shall become good of himselfe.

*Q. What is civill Justice ?*

*A.* It is appertaining to a Prince or Magistrate : whose office is to provide that the people be well ruled and governed, and that no harme be done vnto the place whereof he hath the rule.

*Q. What is Iudiciall Justice ?*

*A.* That consisteth in being reasonable to all men, and to discern the iust from the vniust.

*Q. Why were Achilles and Sylla, reprehended for their victories ?*

*A.* Because they were cruell and insolent towards their enemies, when they had overcome them. The contrary did *Cesare, Alexander, Hanniball, Antiochus, and Agesilaus*, all which were greatly prailed for their victories.

*Q. Before whom is it lawfull for a man to vaunt himselfe of well doing ?*

*A.* Before the valiant, or before them that know him not, or have small knowledge what vertue is.

*Q. Why*

*Q. Why was Metellus despised?*

*A.* For being too much desirous to have surpassed Sertorius: to whom notwithstanding he was not comparable in valiance.

*Q. How ought a man to use the goods of Fortune?*

*A.* That they may become subject to man, and not man to them: following the verse of Horace.

*En mihi non me rebus submittere  
conor.*

*Q. Whereof proceeded the saying of Poets, that Mars was armed with Diamonds?*

*A.* To declare that a Prince ought to be strong, not in body, but in heart and courage.

*Q. What is the property of a good Captaine?*

*A.* To be gentle, politique, wise, and witty: not to be discouraged in hard fortune, nor inflamed in prosperity. Such was Hanniball. See a further description hereof in the 24. Nouell of the Pallace of pleasure.

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*Q. From whence came the great renowne that in old time the Cimbrians and Celeriberians, achieved in the warres?*

*A.* Because they esteemed the bea of honour to be in the warres: and had rather sleie their owne children, then they should be thrall and taken of their enemies.

*Q. Why doe some praise Anger?*

*A.* Because it doth commonly accompany courage.

*Q. How many kinds of Amity bee there?*

*A.* Three, that is to say: profitable, honest, and delectable.

*Q. Why was Dionisius expelled by the Locrenses?*

*A.* Because he being curteously received of them, in the time of his banishment, vsed dishonest orders towards their wives.

*Q. Why did Amphitryon give his Sonne Hercules to Euristheus?*

*A.* To teach him to fye the voluptuousnesse of the Thebans, and to accustom him with honest labour,  
by

by following the vertues of *Existens*.

*Q. Whereof proceedeth the difference betweene one man and another?*

*A.* By digressing from Philosophy. I say, that it riseth through the travell of the soule, when it passeth into our bodies, descending from God through the Lodique, and the white Circle. In which passage all soules take their affections, and doe participate with all the natures and motions of each Sphere and Starre, according to their aspects.

*Q. What is Choler?*

*A.* It is an anger soone come, and soone gone, proceeding of a feeble heate.

*Q. What is taken of the Planet Saturne.*

*A.* Reason, eloquence, and vnderstanding, as of *Jupiter*, force of doing, of *Mars* boldnesse, and of the heate of the Sunne, feeling and opinion, and so forth.

*Q. What is hatred?*

*A.* It is an anger that hath taken roote.

*Q. What is discord?*

*A. It*

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A. It is a frowardnesse and anger comming of hatred, which maketh men rebellious to the Cōmon-wealth : which indeed, is the destruction of all humane things.

Q. What is Concord ?

A. It is a vertue, which in short time, maketh small and weake things to grow, as *Salust* saith. *Concordia parva res crescent* ?

Q. Why be Flatterers esteemed worse then those that are false ?

A. Because the false man doth but deceive onely, but the Flatterer corrupteth men : and therefore the *Athenians* punished Flatterers by death, as *Timagoras* was.

Q. What was the cause that *Antigonus* lost the most part of his Kingdome, and was constrained to make peace with the *Romans* ?

A. Because he gave more care to Flatterers then to *Hanniball*, that gave him profitable counsell.

Q. What is the office of a good Prince ?

A. To doe well, and not to care who speake evill of him.

Q. Why



*Q. Why had Epaminondas no regard to be revenged upon them that spake evill of him?*

A. Because he knew that such patience proceeded of the great courage of the heart.

*Q. What was the cause of the death of Sardanapalus?*

A. His evill life, his lasciviousnesse with women, and the little justice that he vsed.

*Q. Why was Marcellus created Con-  
sull of Rome, with Cato that dyed at  
Utica?*

A. To the intent that by the gentle and good nature of *Marcellus*, the severity and rigour of *Cato* might be moderated.

*Q. What caused Nero, to cause the  
malefactor incontinently to be dispat-  
ched of life?*

A. His naturall cruelty. The contrary rested in *Caesar*, for reward whereof, in the end hee received hurt.

*Q. Why is dominion or rule so weigh-  
ty a matter?*

A. Be-

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A. Because it is impossible to please all men.

Q. *Why would not Caligula the Emperour, heare the accusation of any person?*

A. Because he would that no man should hate him.

Q. *What induced Dionilius to give over his good nature, wherewith he was indued at the first, and to become cruell in the end?*

A. The mockes and cavillations of his subjects, who mocked him for his looking a squint, and for the grosenesse of his body, which is a notable example to beware of jesting and backbiting of Princes.

Q. *Why did the Magnesians crucifie Daffitas the Gramarian, upon the Mount Thorax?*

A. Because he did speake ill of many, specially of *Lyfimachus* their Prince, and deare soveraigne Lord.

Q. *What is vertue?*

A. It is a perfect & entire reason, which followeth the minds of the wise, and procureth them to shun and avoid vice.

Q. *What*

*Q. What is Avarice?*

A. A disordinate appetite, a cupidit-  
ty insatiable, a disease which infecteth  
the person, making man vile and effe-  
minate. But after the opinion of the  
Stoikes, *Plato* declareth that he which  
desireth to be rich, must give over his  
appetites, & heape no treasure together.  
Other Philosophers affirme, that Co-  
vetousnesse is a disease that poysoneth  
the body, and maketh the mind effemi-  
nate, and can never be recovered.

*Q. Why was Acchius the King of  
Lydia slaine?*

A. For his extreame Covetousnesse,  
which caused him to make Taxes and  
new Imposts vpon his people, to ga-  
ther together much treasure. Where-  
fore in the end his people did cast him  
into the River *Pactolus*, which is full of  
fine gold, to the intent he might glut  
himselfe with Gold, after which he so  
much thirsted. The selfe same vice of co-  
vetousnesse was the occasion of the  
death of *Crassus*, who was slaine by the  
*Perrians*.

*Q. What is liberality?*

A. To

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A. To use Riches indifferently, that is to say, to spend neither too much, nor too little; So that it is as it were a meane between Covetousnesse and prodigality.

Q. *Why was Scopas of Thessaly, so much contemned of the wise in his time?*

A. Because hee counted himselfe happie, for that his Counting-house was full of those things that neither profited himselfe, nor yet any other.

Q. *What is that maketh a man happie?*

A. The bridling of his disordinate appetite.

Q. *Why did Piso reprehend the liberality of the Emperour Otho?*

A. Because he gave not his riches, but threw them away. Vertue casteth nothing away, Vertue usurpeth nothing of any other mans, Vertue hath need of nothing.

Q. *Who were they that were counted infamous in Rome?*

A. They that spent their goods upon dishonest things; and they which did take Fines to enrich themselves by.

by unlawfull meanes.

*Q. What was the cause of the evill name of Sylla?*

A. Because hee grew very rich in short time, which made him to be suspected of bribery.

*Q. Why did Plato say, that to live quietly in a City, both riches and poverty ought to be expelled?*

A. Riches maketh a man proud, and poverty induceth him to evill.

*Q. Whereof cometh it, that Caesar was once blamed for his Liberality?*

A. Because being but a private man hee used disordinate Expences, unmeet for his degree. And it is to be noted, that that which is prodigality in a private person, is Magnanimitie in a Prince.

*Q. How did Nicias obtaine the favour of the people?*

A. By spending and giving his goods liberally; although hee was not very much commended of the Wise. Alexander was greatly praised for despoiling of worldly goods, esteeming his true riches to consist in his Friends.

*Q. Which*

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Q. Which are lawfull Riots?

A. Those which are well gotten: and such as doe serve us, and not we them.

Q. What is Anger?

A. It is a certaine boyling blood, burning in desire to be revenged upon him with whom a man is offended, and is alwayes accompanied with wrath.

Q. What difference is there between anger and wrath?

A. The one consisteth in the will, the other in the deed; and the one may be without the other, even as a man may be drunke, and yet notwithstanding is no Drunkard; that is to say, accustomed to be overcome with wine.

Q. Why did the Romans ordaine, that when their armies did prepare to encounter, certaine bands should make hast to give the on-set, and therewithall should utter vehement cries?

A. To astonish the Enemy, and encourage their owne Souldiers to fight more fiercely.

Q. Of what age ought he to be that is first trained in the warres, to make him perfect in the art of warfare?

A. The

A. The younger he is, the more perfect he shall be in Warfare: as witnesseth Hanniball, who at the age of ten yeares followed his Father Amilcar in the warres. Scipio tooke upon him to be a Soldier at 17 yeares of age.

Q. What sayest thou of the ancient, who hath best deserved the name of a good and valiant Captaine?

A. I am of the opinion of Antigonus, who judged Fabius to be the hardiest Captaine that ever served in the warres, and most happiest, if fortune had suffered him to live out his time.

Q. Why was the Camp of Mars in Rome appointed hard by the River of Tyber? And why the soldiers after sweating and exercise of armes, the youth to wash away their sweat and dust, should enter into the River, not onely to bathe themselves, but also to learne to swim, a thing so necessary in a Soldier, as Alexander repented himselfe of nothing so much, as for that he never learned to swim.

Q. What causeth Idlenesse?

A. Cato said, that by doing nothing, men did learne to doe evill.

beod A

Q. From



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Q. From whence came the great  
hardinesse wherewith Horatius Codes  
was endued, when hee sustained such a  
fierce assault given by the Enemies upon  
the wooden bridge of Tyber at Rome?

A. Because he could swimme. And  
by the same meanes Caesar escaped from  
his enemies in the warres at Alexan-  
dria. Sertorius also used the same, pas-  
sing the River of Rodanus?

Q. Why did the Romans erect an  
Image of Clelia on horsebacke, and not  
otherwise?

A. Because they flying from King  
Porsenna, shee feared not to passe thro-  
row the River of Tyber on horsebacke.  
On else as some say, because she being  
sent back againe by the Senate of Rome  
to Porsenna, she presented him a faire  
Horse richly garnished.

Q. Why did Lycurgus make the  
Adoyents of Sparta accustomedly to  
runne and wrestle naked?

A. To make them the stronger to  
abide the travell of Child.

Q. What ought a man chiefly to  
aske of God, according to the mind of  
Philosophers?

A. Good

A. Good fortune, after a man is endued with understanding, how to use the same.

Q. What manner of thing is it to be very just?

A. To have the knowledge of Divine and humane things.

Q. What is the most grievous disease that may happen unto a Prince?

A. To love Flatterers.

Q. Why did Agamemnon the King desire rather to have in his company ten Hector's, then ten Ajaxes?

A. Because the man that is wise, is rather to be desired than he that is hardy. For that occasion Antigonus desired alwayes to have Zeno with him, to give him counsell concerning the affaires of his Realm.

Q. What bookes ought Princes to reade, that they might learne to be good?

A. Those that give them admonishment of their duty, for no man doeth speak unto them that thing without great feare, which they may finde in writing.

Q. What

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Q. What was the cause of the great friendship of Lysimachus towards Philippides the Comickall Poet?

A. Because he did not flatter, which is many times the property both of a Poet and a Courtier.

Q. What is Pleasure?

A. A recreation of the spirit, provoking mans mind to thinke to enjoy any thing, although not grounded upon reason; and therefore, it is alwayes an enemy to vertue.

Q. What is Loy or Gladnesse?

A. It is a motion of the spirit, proceeding of a certaine opinion of a thing which we hope to enjoy, and therefore is unseemly for a man of great estate, because it troubleth the mind, and causeth it to passe the limits of reason.

Q. What is requisite to be able to rejoyce with measure?

A. Yea: chiefly to have respect to the inconvenience that might happen by too much mirth, as it did need to those two Roman women, that through their Children can have beate dead in the journey of Cannas, which afterwards

sud-

suddenly returned safe; contrary to their Mothers expectations; and as it happened to *Chilo*, who dyed through too much Joy.

Q. To what thing ought a man to have most regard?

A. To Vertue, then to his Health, after that to honest pleasures, and finally to riches.

Q. What is Prodigality?

A. It is a perturbation of the mind, diminishing vertue: which consisteth in spending extraordinarily, and without order or reason.

Q. What was the cause of the death of *Apicius*, that wrote so diligently of Cookery?

A. He killed himselfe with nothing else but gluttony.

Q. What is Ambition?

A. It is a troubling of the mind, so vehement, that it consumeth the heart and spirit, with great desire to attain to glory, dignity, and honour.

Q. What is it, that a man ought to covet in this world?

A. All things that are honest.

Q. What

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*Q. What is assurance?*

*A.* It is a vertue proper to high and lofty minds, which approacheth nigh vnto confidence: and the property of that vertue, is to make a man alwayes looke with a bold and merry countenance, not studying or taking any care for ought that may chance, and properly it is a tranquility of the mind, whereunto *Phocion* greatly exhorted *Alexander* the great, but in vaine.

*Q. What is Magnificence?*

*A.* It is a vertue proper onely to Princes: because it consisteth in great and hard things, and great expences.

*Q. Who is he that worthily may be called liberall?*

*A.* *Aristotle* saith, that it is he which spendeth his revenue in good order, and vpon things decent.

*Q. Is there any difference betwene liberality and magnanimity?*

*A.* Great difference: although they seeme to be but one. He that is liberall, ought to have respect how much hee doth spend, what that thing is worth that he buyeth, and above all things,

that

that he doe not exceed in expence of his revenue. The magnanimous and honourable without any care for publike expence, hath respect onely how he may doe some great and valiant enterprise.

*Q. Who was the most excellent amongst the ancients, to acknowledge and recompence a good turne done unto him?*

*A. Perthes:* of whom it is said, that he was thought to have dyed for anger, that he had not time enough to succour one of his friends.

*Q. What is the nature of an unthankfull man?*

*A.* To forget the taste of good turnes past, if a man doe not persevere still in doing him good.

*Q. Who loveth more, either he that doth the good turne, or he that receiveth the same?*

*A.* He that receiveth a good turne, is debter to him that doth it. The nature of the debter is to shunne the company of his creditor, and to disdain him when he hath not wherewithall to pay him;

M

But

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to pay him: But the creditor desireth none other thing but the health of his debtor, whereby he may find means sometime to be paid.

*Q. What is Constancy?*

*A.* It is a vertue which properly resisteth sorrow, and is contrary to Inconstancy.

*Q. What is the property of Continency?*

*A.* To vanquish and subdue the fleshly lusts. And although it be a harder matter to vanquish, then to fight and resist: yet the Ancients have better esteemed the continent man then the constant.

*Q. What is Trust?*

*A.* It is a sure hope, and presage of a good turne that we hope for, as though it should without all doubt happen unto us.

*Q. Why was Chrylippus disdained of all other Philasophers?*

*A.* For his arrogancy: for he boasted that he knew all things.

*Q. Why was Hippocrates blamed of arrogancy?*

*A.* Because



A. Because hee wrote to *Xerxes* King of *Persia*, that he would not utter his knowledge unto barbarous people.

Q. And why was *Zeuxes* the Painter also blamed of arrogancy?

A. Because when he had painted *Helena*, hee said that *Leda* her mother for all that she was gotten with child by *Jupiter* had not made *Helena* so faire as he had painted her.

Q. How ought a man to behave himselfe towards his friends?

A. In such sort as a man must thinke that in time to come they might be enemies: although that *Cicero* maketh a mocke at that opinion, and saith, that it is the poyson of friendship.

Q. How did *Miltiades* the Sonne of *Cimon* of *Athens* obtaine so great renowne?

A. Because there was no man how poore so ever he was, but he would give eare to his requests.

Q. Why was *Viriatius* so much esteemed of the *Portugals*, who were

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wont to despise all other Capitaines?

A. Because he was ready in fight, and knew how to defend himselfe.

Q. Why was Philip King of Macedonia so negligent and slow in the warres?

A. Because hee thought it better to overcome his enemy by policy, then with effusion of blood.

Q. How chanced it, that the Lacedemonians, when they had obtained victory by force of armes, did sacrifice a Cock: and when they came upon the enemy by policy, subtilty, or knowledge, they sacrificed an Oxe?

A. Because they esteemed policy better then strength.

Q. What vertues appertaine unto strength?

A. Magnanimity, confidence, assurance, valour, constancy, steadfastnesse, and patience.

Q. Why was Fabius Maximus crowned universally throughout all Italy with Garre?

A. Because that crowne was ordained for Capitaines and Generalls, that could conduct

conduct their Souldiers to the watres;  
and returne with them againe, without  
losse and effusion of blood. After that  
sort did *Autigonus* escape from the fu-  
ry of *Pirrhus*?

Q. What ought a man principally to  
expect in the warres?

A. Opportunity. Which *Pelopidas*,  
*Pirrhus*, and *Marcellus*, knowing not  
how to use, arrived very soone to the  
end of their lives.

Q. Why did the Lacedemonians beat  
their children upon the Altar of *Jupi-  
ter*?

A. To use them to be constant, and  
to endure stripes without making com-  
plaint.

Q. What was the reason of a Law  
placed in the *Spartan* Tables: which was  
that the dead should not be wept for?

A. Because weeping and teares doe  
witness a faint and effeminate  
heart.

Q. What meane the Poets to bring in  
Princes and Knights lamenting their  
misfortunes?

A. To mocke them secretly, for  
without

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without danger they durst not doe it  
openly.

*Q. Whereof commeth it, that Alci-  
biades was in his time compared to the  
fish called in Italian Polpo?*

*A.* Because he was of a nature so tra-  
ctable, that he could man himselfe to all  
uses and fashions, like to the fish called  
*Polpo*, which taketh his colour of the  
Sand, where he gravelleth or groundeth  
himselfe.

*Q. Upon what reason did Homer call  
certaine people of Thracia halfe men,  
and why did he say, that the house of  
Protesilaus was imperfekt?*

*A.* Because the people of *Thracia* li-  
ved without women, and in the house of  
*Protesilaus*, there were none but men.  
The like affirmeth *Alexander* of the  
*Gesi* or *Gothi*. But what good can an  
householder doe without a woman:  
surely in mine opinion (I speake it not  
to please women) no more then a man  
can live without meate, or continue  
without cloathing.

*Q. Who was the first that taught a  
man to live an active life?*

*MOHIV*

*A. Socrates*

*A.* Socrates : and as Cicero saith, such a life is very agreeable to God.

*Q.* What is vertue ?

*A.* It is an Harmony, or pleasant accord of Nature, with other good things agreeing thereunto.

*Q.* What is the chiefest goodnesse, according to the Philosophers opinion ?

*A.* To feele no kind of sorrow, as Hierom Rhodotto saith : albeit that the Stoiques and Epicurians affirme the contrary.

*Q.* Why is Lycurgus amongst all the Law-makers esteemed the best ?

*A.* Because he did observe and keepe that which hee himselfe commanded.

*Q.* Why did the Poets saie that Prudence was borne or conceived of the braine of Jupiter ?

*A.* To declare that wit and understanding, whereof Prudence doth spring, which causeth us to foresee all things in divine.

*Q.* Wherefore doe the Poets saie Philoctetes to bee banished from his

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*Country, and to wander by Hills and*  
*Dales, daily weeping and sighing?*

A. To declare that there is no sorrow  
nor accident, how weighty soever  
it be, which ought to induce man to  
violate nature, or to kill him-  
selfe.

Q. *Wherein consisteth true force?*

A. To abide and support all hard  
things, and not to imbase his heart in  
adversity.

Q. *Wherefore did the Ancients wash*  
*before they did sacrifice?*

A. To declare that all disordinate  
thoughts proceeding of beastly affecti-  
ons, be displeasing to God.

Q. *For what reason did the ancient*  
*Romane arme God to be Optimum*  
*Maximum, so much to say, right good*  
*and very great: And wherefore did*  
*they place Optimum before Maximume*

A. The one Epitheton, signifieth ver-  
tue and the other puissance or might:  
yet vertue was alwayes preferred as the  
chiefest.

Q. *What moved Anaxagoras to give*  
*all his goods to his friends?*

A. The

A. The more franckly to play the part of a Philosopher, to yeeld unto heaven our true Country (whereof wee doe take our beginning and issue) the first fruites of our minds and spirits.

Q. What was the cause that Accius the Poet did make a Comedy intituled *Il Cavallo Troiano*: in English the *Trojan horse*?

A. A desire he had to reprehend those that are slow of understanding, that were ignorant to use time before, necessity, and not afterwards when ill fortune did succeed. Whereof rose the proverbe. *Sero sapiunt Phryges*?

Q. Wherefore did the Romines tearme Fabius Maximus to be the Target of the Roman people, and Marcellus the Sword.

A. Because the one gave himselfe to maintaine the Common-wealth, but the other was eger and sharpe to revenge the enemies of the same. And yet both they were set together by the Senates order, that the gravity of the one might moderate the hardinesse of the other.



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Q. Wherefore is Pompeius reproved by certaine Historiographers, not to have bene skilfull and wise enough?

A. Because at the journey of Pharsalia which he lost, hee left in an Island called Corsica, a puissant Army, where-with he might have stopped the passage of Caesar?

Q. What was the cause of the death of the Emperour Otho?

A. The hazarding of the battell, his enemies being as it were in despair.

Q. What difference is there betwene prudence and vivacity of wit, otherwise called pregnancy of mind, or Sagacity?

A. Prudence giveth good counsell, and the pregnant wit comprehendeth and judgeth the counsell which is most requisite, the one being necessary for the other.

Q. Wherefore was Paulus Minucius the companion of Fabius, esteemed so prudent and wise?

A. Because he tooke counsell of himselfe in that which he knew, and followed

ed the counsell of others in that which he did not understand: esteeming him to be a sot and a beast, that had not good advice in himselfe, and would not obey them that had experience.

*Q. What is the duty and property of them which he accounted to be fine witted?*

*A.* To use their wits to each device and quality, like unto the fish *Balena*, which is a great fish in the Sea, having a hole in his head, wherewith hee taketh ayre, thrusting forth abundance of water, sometimes here, and sometimes there.

*Q. Why was Lysander so flattered and mocked of his owne people?*

*A.* Because he vaunted and boasted himselfe to be the kinsman of *Hercules*, not doing any sign or token of verrue: but all that he did was by trumpery and deceit.

*Q. Wherefore was Helanicus of Epirots so greatly esteemed for his subtilty?*

*A.* Because all that he did was for the publike wealth, and not for his owne

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owne particular profit.

*Q. What is Equanimity, a vertue so much praised?*

*A.* It is a certaine purenesse and constancy of mind, wherewith we continue alike in prosperity and aduersity, not being puffed up with pride, or abasing our mind. *Socrates* the Philosopher, and *Antoninus Pius*, the Emperor, was excellent in that vertue.

*Q. Where is the seate of the affecti-  
ons in our bodie?*

*A.* Joy resteth in the spleene, Anger in the gall, Feare in the heart, Lechery in the Liver.

*Q. What manner of thing is modesty?*

*A.* It is a modulation of our appetites which obeyeth reason.

*Q. For what respect did Antiochus give so great thanks unto the Romans, for leaving him so little a Countrey, which before was a King so mighty, and Prince puissant?*

*A.* His modesty did him him to understand, that he was discharged of a great burthen, which hindered him be-  
fore

fore oftentimes from sleepe, from eating  
and drinkeing.

*Q. Wherein did Tiberius most of all  
declare his modesty?*

*A. In that being desired to taxe his  
people, he said that it was the office of a  
good Shepheard to sheare his sheepe, and  
not to pull of their skinnnes.*

*Q. Dionysius of Siracusa, wherein  
did hee shew himselfe praise wor-  
thy?*

*A. For being so modest, that although  
he were come to the estate of a King:  
yet he would not aker the manner of  
apparell, which he ware when he was a  
private man.*

*Q. What manner of thing doe ye call  
shamefastnesse?*

*A. It is a certaine passion which ma-  
keeth the person blush, specially in any  
good and honest matter, and proceeding  
of a certaine honesty of mind. Many  
have reuered it to be the mistresse of  
comeliuesse, and the mother of honesty.*

*Q. What was the cause of the victory  
that the Persians had against Astiages?*

*A. The*

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**Q.** The shame that their wives did unto them when they fled from the battell, who seeing them runne away like sheep, lifting up their garments, smocks, and all, said unto them, whether will ye, ye cowards and dastardly men, you that dare not stand to the battell? Whether will ye flye? Is there no way left for you, but to pierce againe the wombes of your mothers: Which manlike words although proceeding from womens mouthes, made that dastardly Nation to returne and gaine the battell.

**Q.** Wherein appeared the honesty of Socrates, so much commended of the ancients?

**A.** Many and sundry wayes: but specially in this point, for when he heard any one talke dishonestly, hee hid his head with his cloake, until the other had done his tale.

**Q.** What is Abstinence?

**A.** It is a vertue of the mind, bridled by reason, drawing us from disordinate appetites, which we have after the goods of this world.

**Q.** What is Continence?

**A.**

**A.** It

A. It is a vertue of the mind, which maketh our sensuall appetites subject to reason: so that by Abstinence, covetousnesse is refrained: and through Continence, Leachery is chastised.

Q. Who amongst the ancients was esteemed most abstinent?

A. *Paulus Emilius*, chiefly in the victory that he atchieved of the Persians: and in the enterprises of *Spaine* and *Macedonia*: *Lucius Acummius* at the overthrow of *Corinthe*?

Q. And in Continency who hath excelled amongst the ancients?

A. *Scipio* the great, *Alexander*, and *Cæsar*?

Q. What is it that made the *Corinthians* infamous?

A. Because they sold their Daughters, to enrich themselves.

Q. What was the cause of the defamation of *Messalina* the wife of *Claudius*?

A. Her dishonest intemperance and filthy lust, who would not sticke to adventure combat with any adventurous Knight.

Q. How

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*Q. How did Hieron of Siracusa get so great fame, being but the bastard Sonne of a poore labouring man?*

*A. By great temperance, honesty and valour: which did so shine in him, that he was made Captaine Generall of the Syracusians, amongst the Carthaginians: and in the end he behaved himselfe so well, that he was made King.*

*Q. What things are very honest?*

*A. Those, which without respect either of profite or commodiry, doe deserve of themselves to bee commended. And honesty is no other thing, but a provocation alwayes to doe vertuous deeds.*

*Q. What was the cause of the glory of Theleus?*

*A. The affection that he had to follow the vertues of Hercules: which caused him continually to be troubled both in body and mind.*

*Q. In what vertue did Pomponius Atticus excell?*

*A. In modesty, the companion of honesty.*



honesty. Such also were Hanniball, Publius Surnus, Anaxilauus, Epictetus, and King Philip of Macedonia.

Q. What is the profit of Chastity?

A. To rule and governe the affections of the mind, to chase away all disordinate appetites, to counterpoise riot with reason, and in all things to bee constant.

Q. What difference is there betwene Chastity and Shamefastnesse?

A. Chastity is a generall chastisement of our affections, be it either leachery, gluttony, or covetousnesse. But Shamefastnesse is tryed onely in containing from leachery. Those women then that are chaste, are such as have not committed offence, neither in body nor thought. But the shamefast are those which have not had to doe with any man but with their owne husbands.

Q. How did Evagoras King of Cyrcas obtaine so great renowne?

A. By not deceiving any man for keeping of his promise, gratifying his friends, for his valour, for being enemy  
to

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my to vice, and all evill thoughts.

Q. What is moderate sparing properly?

A. It is a vertue neare unto modesty, which is so necessary unto man, that without it, he falleth into many vices. It causeth man to spend nothing superfluously, and to spare nothing that is necessary to be spent.

Q. How may we godly increase our goods?

A. By moderate sparing, and by tilling the earth.

Q. What is sobriety?

A. It is a vertue that ruleth drinking and eating: without which, other vertues are obscure.

Q. How may that man become sober that is insatiable in drinking and eating?

A. By considering the follies which they doe that are drunke.

Q. Why did the Lacedemonians use in their Feasts alwayes to cause one to be made drunke, for example unto their children?

A. To make their children to abhorre that

that beaſtly vice.

*Q. How ought a man to drinke?*

A. With ſuch moderation that hee may abate his thirſt: avoyding drunkenneſſe, the diſeaſe of the head and ſtomacke, which continually doe follow the ſame.

*Q. What did obſcure the great vertues of King Philip and Alexander the great, his Sonne?*

A. Drunkenneſſe: the like hapned alſo to Cyrus the leſſe, to Cato, Proma-  
chus, and to the Sonne of Cicero.

*Q. What ſignifieth wine ſo diſorderly raken?*

A. The blood of the earth, converted into poiſon.

*Q. What made Maſinilla of ſuch great eſtimation?*

A. Sobriety, and his being content with ſuch victualls, as the meaner Sou-  
diers uſed to eate. And by that ſobriety he behaved himſelfe ſo well, that at foureſcore and ſix yeares of age, he be-  
gat a child, and at foureſcore and twelve, he vanquiſhed the Carthaginians?

*Queſt.*

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*Q.* Why did Solon ordaine that a man should lye with his wife but three times in a moneth onely?

*A.* To accustome his people by little and little to shamesfastnesse: a thing that advanceth not onely women, but also men.

*Q.* How may a man avoid all horrible and fearefull things?

*A.* By vertue: by which thing onely, most cruell Tyrants have beene reformed.

*Q.* Wherefore did Democritus put out his eyes?

*A.* To the intent he might not see the prosperity and insolency of his Country men, which lived without justice, and all kind of vertue.

*Q.* What priviledge have brave and valiant men?

*A.* To be none of fortunes subjects.

*Q.* Is it possible to find perfect valour in one man alone?

*A.* Homer thinketh not so, and holdeth opinion, that force and valour in respect of other vertues in the same doe

doe many times receive certaine furious assaults. Likewise hee supposeth that there be many kinds of valour : for he praiseth *Achilles* for his anger , and *Ulysses* for his wisdom.

*Q. Why is it requisite for a Souldier to be Cholericke ?*

*A.* Because Choler stirreth up the heart, and enflameth the spirit. That is force, saith *Homer*, which entreth in at the nose, and chafeth the bloud.

*Q. Amongst morall vertues, which is the best ?*

*A.* I thinke it to be force, which by it's vertue maketh a man not to feare death in an honourable enterprise, and subdueth his heart to justice and wisdom.

*Q. Who was the first that rewarded valour with precious gifts ?*

*A.* *Bacchus* was the first that gave presents unto valiant Souldiers , as Crownes, Speares, Chaines, Victories, Pictures, and Helms.

*Q. How did the wise define that vertue ?*

*A.* Diversly. The Disciples of *Socrates* said,

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said, that it was a vertue, which willed man not to feare aduerse fortune : to whom agreed *Chrysippus*. The *Stoiques* said, that it was an affection of the passionate mind, which made them obedient to the lawes without any feare. The Schollers of *Plato* said, that it is a sure and stedfa meanes to chase away and receiue (when time serueth) all things which seeme horrible. *Aristotle* saith, that it is a meane betweene hardnesse and feare.

*Q. What maketh a man to be lusty and valiant?*

*A. Desire of honour and glory.*

*Q. Itamus the Souldier of Antigonus, did he despise death for glories sake?*

*A. No: but was content to dye, because being a very wicked person, hee abhorred life.*

*Q. What meaneth it that Timotheus the Musitian, alwayes when he listeth, could cause Alexander the great to enter battell, and take upon him armes and weapons, and yet could never move the braine of Sardanapalus?*

*A. That*

A. That proceeded of the nature of either of them, which could not be altered without great difficulty.

Q. Is there nothing besides Choler that doth make a man to bee valiant?

A. Sorrow maketh a man to lowre although the true valiant man is constant both in sorrow and harmes, and sheweth alwayes a good face.

Q. They that chase through Choler, or sorrow, may they bee called valiant?

A. No: but rather hardy, cruell, and furious.

Q. Doe you thinke it a good thing to be revenged upon the enemies?

A. Yea: if the revengment be done by vertue and valour of heart, and not by a passion.

Q. What is the property of a valiant man?

A. Not to feare that thing which seemeth fearefull unto him: and that onely for a zeale that he hath to honour and not by constraint.

Q. Thinke you that despaire doth



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*Q. Thinke you that despaire doth not sometimes enflame the hearts of men to be couragious and valiant?*

*A. Virgil thinketh yea, by saying that Una saluo victis nullam sperare salutem. But I suppose that despaire inflameth our hearts against our selves, and not against others.*

*Q. Thinke you also that necessity maketh a man valiant?*

*A. I would suppose so: for so much as necessity constraineth a man to doe what he list. And so were the Ambroni-ans constrained by their wives to fight.*

*Q. Why did the Santians kill themselves?*

*A. Because they were in despaire that they should never recover their liberty.*

*Q. May a man place hope amongst the number of Morall vertues?*

*A. Many have esteemed it to be the Queene of vertues.*

*Q. Who is the Master of all things?*

*A. Ule. For which cause the Souldier that*

that is not accustomed to battell, da-  
reth scarce shew his face to the Ene-  
my.

*Q. Whereunto ought a good Cap-  
taine principally to have respect?*

A. To common profit, rather then  
to his own particular commodity. Such  
was the advice, that Pelopidas, the Gene-  
rall of Thebes, received of his wife, as he  
was going to the warres.

*Q. What is the chiefe end of Mag-  
nificence?*

A. To get friends.

*Q. Why were Cæsars gifts best e-  
steemed, although they were lesse then  
others?*

A. Because he gave them with a good  
will, and with his owne hand. Volun-  
tary gifts doe engender more favour to-  
wards him that giveth them, and bind-  
eth him more that receiveth them.

*Q. Why did the Persians establish a  
law against those that were ingrate?*

A. Because they knew ingratitude to  
be the spring of all vice, the enemy of  
nature, the poyson of amity, and the  
ruine of gentlenesse, and benignity.

N

Q. VVhat

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Q. What was the cause of the death of Epaminondas?

A. Because he would have saved his Army besides Mantinea. The like did *Pantus Amilius*, although *Varro* his companion did the contrary, through whose temerity and negligence, the Romans received that great overthrow at *Cannus*.

Q. Whereof came it, that the ordinances which *Lycurgus* made for the state of the warres, were so greatly esteemed?

A. Because they still tended to honourable victory.

Q. How like you the saying of *Caesar*, which is that a man ought not to violate Justice, but at such time, when he desireth to reigne and governe?

A. To enterprise and doe things difficult and great, without hope of recompence, and with modesty and sobriety to talke of the same.

Q. What is the principall vertue that a Prince can desire?

A. To aspire to be the best in doing well.

Q. What

*Q. What moved Caesar to send home Ptolome King of Alexandria his prisoner, considering the ill-wills that the Alexandrines bare unto him?*

A. Because he thought to winne more honour to fight with a King, then with a multitude without a head.

*Q. What was the overthrow of Galba.*

A. Because he committed his government to another, and would not vnderstand the state of the same, but referred all to certaine naughty persons which were about him.

*Q. Wherefore would not Alexander give eare to the counsell of Parmenio, who advised him to assaile his enemies in the night?*

A. Because he esteemed that, rather to be the act of a thiefe then of a valiant Captaine, which ought to fight by vertue and not by policies.

*Q. What manner of thing is Sloth?*

A. Tully doth say, that it is a certain feare which the slothfull man conceiveth in himselfe of the labour and pain that he ought to doe, and is contrary to diligence. Demosthenes was not to bee

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reprehended herein, for he was angry that day that he saw an Artificer or crafts man rise before him, for which cause, *Pirhius* the Orator was wont to say that the workes of *Demosthenes* did smell of the pyle and Candle.

*Q. What was the cause that Tiberius the Emperour lost the whole Countrey of Armenia, which was taken from him by the Persians, Missia by the Danes and Samothracians, and France by the Almains?*

*A.* Sloth and feare of travell, giving himselfe day and night to the delights of Ladies in the Island of Cypres.

*Q. Why did the people of Saba the next neighbours of the Nabatheis, give themselves so much to Idleness, considering the diligence and industry of the said Nabatheis their next neighbours?*

*A.* The fertility of Saba made them slothfull, and the barrenesse of the Countrey of the Nabatheis, made them vigilant and industrious.

*Q. Why did Euripides introduce Theseus to consider and talke of all the evils that can happen to man?*

*A.* Be.

A. Because, a stripe foretelleth, doth hurt a man the lesse.

Q. *What is Mercy properly?*

A. It is a certaine heavinesse arising of another mans griefe: which, as some say, ought not to move the minds of the good, but rather they ought to content themselves with their innocency, without taking paine or care what the wicked doe sustaine and abide.

Q. *What is Prosperity?*

A. It is an abundance of spirituall, corporall, and earthly goods.

Q. *Why was Archagathus the Surgeon, made a Citizen of Rome?*

A. Because hee was very mercifull and bountifull in his cures: that the like of whom, the Romans never saw.

Q. *Why was Antonius the Emperor surnamed Pius?*

A. Because he reigned without effusion of blood, and was so mercifull as ever Caesar, Alexander, or Vespasian was.

Q. *Why doe soldiers love hunting?*

A. Because it is like vnto the warres: which is the place where every man

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may learne to live vertuously.

*Q. Which is the godlie st exercise that  
a man can learne?*

*A. Husbandry: in which there is not  
onely profit but pleasure.*

*Q. Where is the best walke that can  
be found?*

*A. That walking place which is fur-  
nished with wise men.*

*Q. Whereof proceeded the great e-  
stimation of Homer?*

*A. Because his workes are so full of  
learning, and very good to encourage  
mens hearts to vertue.*

*Q. Why were the Greeke Authours  
counted great lyers?*

*A. Because they confounded Histo-  
ries with fables: such as Herodorus and  
Hellanicus be.*

*Q. What is the property of Iustice?*

*A. To deceive no man: even as the  
property of wisdom is not to be de-  
ceived.*

*Q. When is it lawfull to lye?*

*A. For safegard of the goods or the  
life of another: as Chila did, when he  
forswore himselfe, to save the life of a  
certaine man.*

*Q. What*



**Q.** What is the property of a glorious man?

**A.** To beleve rather that which is spoken of him, although it be false, then that which he perceiveth indeed to be in himselfe. For that cause was the fable of Iuno and Ixion feigned.

**Q.** What is the property of a vile and naughty man?

**A.** To hide the truth for feare: which never chanceth to the valiant and honest, who cannot abide that any man should lye.

**Q.** Why did the Poets say, that verity was the daughter of memory and time?

**A.** Because she cannot be long hid: den.

**Q.** From whence came the wheele that Ixion doth turne continually, as the Poets doe feigne?

**A.** It is the true token of a common liar, who, the neerer he thinketh he is to vertue, the further he is from it.

**Q.** Why did the Egyptians ordain that a vagabond and common Jester should not be taken for a witnesse?

**A.** Because such people are not worthy

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to be regarded; and for a little Bribe,  
they are ready to all mischief.

Q. Wherefore did the Romans for-  
bid playing for money, except it were in  
warlike exercises: as to throw the Bar,  
to Dance, to wrestle, to dance, to play  
at defence, and other such like pastimes?

A. Because in other pastimes, Fortune  
ruleth, and not vertue.

Q. Why did Apelles the Painter set his  
table abroad for every man to view?

A. That he might vnderstand mens  
judgement of his faults. As appeared by  
a Cabler, who found fault in a pantofle  
or slipper which Apelles had made.

Q. What mischief doe Flatterers  
bring?

A. They corrupt all good manners,  
they tell lyes in stead of truth, they doe  
evill in stead of good; vice in stead of  
vertue, and are ordained to destroy the  
good; and those that doe righteously.

Q. Why would not Socrates suffer  
himselfe to be praised of a young man?

A. Because that praise in presence, is  
a kind of flattery.

Q. Why did the Romanes so much  
disdaine

disdaine Prusias King of Bythinia?

A. Because he was the greatest flatterer that ever was borne. Inasmuch that his flatteries were the cause that it was ordained at Rome, that no King should come thither, without licence of the Senate obtained before.

Q. What is Flattery properly?

A. It is a vice proper and particular to ye minds, to women and cowards: for it proceedeth of nothing else but of feare.

Q. What is shamefastnesse?

A. It is a kind of feare to fall into any infamy, or to be blamed for any deed doing, or to be worthily reprehended for some fault. Therefore Cicero did tearme it to bee the Tamer of evill thoughts; for she withdraweth man, and preserveth him from committing any offence.

Q. To whom ought a man to bee shamefast?

A. To children onely; for a man of age it is unmeet to blush, and to say, I had not thought to doe it,

Q. Who is he that worthily may

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*be counted valiant?*

A. He that loveth life, and feareth  
not death.

Q. *What is death?*

A. It is an end: from which a man  
ought not to retire, but to goe to it joy-  
fully, and as some say, it is a gift given  
of God to men, by a singular grace.

Q. *Why did Mallius say in the ora-  
tion that he made at Rome against Fu-  
rius and Emilius, that envy was bleare-  
eyed, and had a very evill sight?*

A. Because that the envious man con-  
sidereth those things which are next  
him, and not them a farre off, which  
should bee more to be envied, if envie  
were a vertue.

Q. *Why is Envy compared unto fire?*

A. Because it alwayes mounteth: for  
there is no man so mighty, that Envie  
will sticke to assaile, and surmount him  
also, if it be possible.

Q. *What was the cause of the death  
of Socrates, being so innocent a man?*

A. The envie of the Athenians: a  
vsuall thing in that City: which caused  
also the death of Themistacles, and  
Aristides.

*Aristides the just?*

*Q. Why doe the Poets feigne, that Marcias was beaten of Apollo, and Thamiras had his eyes put out by the Idages?*

*A. To declare that how mighty so ever a man be, he hath some body that goeth about to make himselfe equall with him: which is a passion almost like vnto Envie, but not so much different from vertue.*

*Q. What was the cause of the sudden death of Diodorus the Sophister?*

*A. The thought that he tooke, because he could not resolve a questiō that Scilpho φPhilosopher put to him in pastime. And excessive thought ought not to fall into the heart of a vertuous man.*

*Q. What meane the Poets, by feigning an Eagle alwaies to gnaw the heart of Prometheus?*

*A. To declare the continuall study of Prometheus, who was very learned, and wise in Astrologic.*

*Q. Whereof commeth it, that in the time of Ptolome there were found so many Mathematicians: in the time of Xerxes so many pleasures; & in the time of*

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of Nero so many Musicians?

A. Because subjects doe alwaies give  
their minds to that which pleaseth their  
Prince.

Q. Wherin did Vespasian most de-  
clare his wicked nature?

A. Because he surrendred the grea-  
test offices into the hands of the greatest  
Bribers, that afterwards he might have  
their goods confiscate.

Q. Why did the Persians ordaine,  
that he which procured to establish new  
lawes amongst them, should be put to  
death?

A. That they might alwaies continue  
in their old customes.

Q. How may the just and unjust bee  
knowne?

A. By law and not by Nature.

Q. What is the foundation of Law?

A. Vertue.

Q. How did Chrysippus paint  
Justice?

A. In forme of a Virgin, having a  
severe, grave, and fearefull countenance,  
& yet neverthelesse honourable, shame-  
fast, humble, and full of Majesty.

Q. What

*Q. What is Nobility without vertue?*

*A. It is a thing stuffed with pride and violence.*

*Q. Shew me I pray you, what things are contrary unto vertue, and which are like vices?*

*A. The contrary of wisdom is foolishnesse, and the like to it is subtilty. The contrary of Constancy is inconstancy, and his like obstinacy. Strength hath for his contrary feeblenesse of heart, and hardnesse for his like. Injustice is contrary to Justice: but Cruelty is kin to Justice.*

*Q. Why would not Plato returne home to his City, although he was greatly requi- red thereunto by the people?*

*A. Because they would not vnderstand just and reasonable causes: and because he could not get them by any meanes to acknowledge the same.*

*Q. What is Innocency?*

*A. It is a certaine nature so well ingraven in the heart of a man, that it cau- seth him that he cannot, nor may not doe hurt to any man.*

*Q. What is he that worthily deser- ueth*



278 *Morall and politique Questions,*  
*serveth to be called happy?*

A. He that goeth about most of all to resemble God.

Q. Which be the vertues that doe conduct or bring us to heaven?

A. Charity, faith, hope, piety, Religion, and godliuesse.

Q. What things are contrary to them?

A. Hatred, incredulity, dispaire, impiety, Hipocricy, and wickednesse.

Q. Which are the morall vertues?

A. Prudence, Iustice, strength, temperance, magnanimity, magnificence, liberality, stoutnesse of courage, meeknesse, innocency, continence, gravity, fidelity, and shamesfastnesse.

Q. Which be the vices that are contrary to the said vertues?

A. Imprudence, Injustice, fury, intemperance, pride, vain-glory, covetousness, fearefulnesse, choller, noysomenesse, incontinency, rashnesse, infidelity, and boldnesse.

Q. Is vertue the soveraigne goodnesse in selfe, or the way to attaine thereto?

A. It is the Ladder to climbe thereto.

Q. May

*Q. May vices be turned into vertues, and vertues into vices, by the variety of the time, places and customes, or no?*

*A. Yea, considering the diversity that is amongst the people, in their manner of livings.*

*Q. May a young man be wise?*

*A. Wisedome commeth not, but by a long space.*

*Q. Nobility, doth it proceed of vertue?*

*A. Yea: and of nothing else.*

*Q. What is requisite in an History?*

*A. That it declare first the Counsels, and after the deed; and thirdly the issue, called of the Latine Authors, *Eventum*.*

*Q. Why were Lawes established?*

*A. To bridle the wickednesse of our minds.*

*Q. Which is the most dangerous Ignorance?*

*A. Not to know God: and afterwards not to know himselfe.*

*Q. May a Captaine overcome Fortune with prudence?*

*A. Very hardly, considering that Fortune is by the Poets made a goddess,*

280 *Morall and politique Questions,*  
desse, and placed in heaven.

*Q. Why is vertue so much to be beloved or imbraced?*

*A. Because she is conformable to reason,*

*Q. Why ought not wise men to feare death, but rather to desire the same?*

*A. Because that our life is nothing else, but a prison.*

*Q. What Poets are to be eschewed and chased?*

*A. Those that write onely to please and delight the eares, and to corrupt youth.*

*Q. Whereof consisteth the force of an Army?*

*A. Some say that it resteth in counsell, others in the fortune of the Capitaine; some say that it consisteth wholly in the hearts of the souldiers; other in strong holds; and some in that the souldiers be well armed and appointed.*

*Q. What warres be lawfull?*

*A. Those that be made to obtain peace.*

*Q. Why was Octavian the Emperor esteemed happy?*

*A. Because he reigned in peace 50. years.*

*Q. Is*

Q. 191 Is it a fable or History, that Gyges, by vertue of a Ring that he had, was made King of Lydia?

A. If it be true that Polycrates the Tyrant, by reason of a stone called a Sardone, did avoyd all dangers; and if it be credible, that Apollonius did live a hundred and thirty yeares, alwaies as it were at the flowre of his age, by vertue of seven Rings that Arcan gave him; and if a man may beleue the two Rings forged by Moses, the one for love, the other for oblivion; and if the Ring of Bacchus be true, this History of Gyges may also be beleaved.

Q. 192 Why did they prepare Arkes and Pageants of triumph at Rome?

A. To stirre men to vertue.

Q. 193 What was the true meaning of the three Syrenes?

A. They were three harlots, which with deceits, and with sweetnesse of their voyces, vsed to deceive those that were given to Banquets and pleasure.

Q. 194 Why was the Temple of Diana of Ephesus erected?

A. So he thinke that it was built by the

282 *Morall and politique Questions,*

the will of God : Some say that it was for Religion, and for the pride of men.

*Q. Why is it said, that worldly pleasure is like to a Laborinth or Maze ?*

*A. Because the entry thereof is easie, but the coming out very hard.*

*Q. Why did Nature make Mercurie ?*

*A. To make Alchimists fooles, and covetous men poore.*

*Q. Whereof proceedeth it, that the Philosophers of our time, are for the most part covetous, and of evil life and manners ?*

*A. They turne vertue into vice, because they see Princes to make now no account of those that be vertuous.*

*Q. Whereof proceedeth the credit that Flatterers have of Princes ?*

*A. Princes for the most part be great lovers of themselves : and therefore doe love those that doe praise them : in which point they doe resemble certaine beasts which can scarce see at noone dayes, and in the darke their eyes be very cleere.*

*Q. Whereof commeth it, that dogges doe alwaies barke at those that be ill apparelled,*

paralleled, ragged and torne like beggers?

A. Those are the dogs of the Cities, accustomed onely to see people richly and well apparelled; and contrariwise the Countrey Dogs doe never barke at any peasant or begger.

Q. Why is wine forbidden women in some Countries?

A. Because it provoketh lechery: a thing very vncomely in women.

Q. What meaneth this Proverbe. Take away the light, and every woman is of like conditions?

A. Perhaps because they would be all naught, if shamefastnesse did not let them.

Q. Wherof commeth it, that for the most part the learned have very evill sight?

A. It commeth of the paper which they doe oftentimes handle: for there is nothing more hurtfull to the sight then whitenesse. Or else we might rather say, that much study doth coole the parts of the body, specially those, which are colde by nature, as the braine, the stomacke, and hindreth digestion: in such wise, that by evill digestion, scame

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fleame engendreth in the body, and stoppeth the conduit; then the eyes as partakers of such passions, are debilitated.

*Q. Of what power is Negromancie and Witchcraft?*

*A.* If a man may beleeve the dreames of many writers, it can stay the course of the Element and of the Sunne, it can make the Moone to be as red as blood, appease the winde, make the earth to tremble, enchant Beasts, and cause a Man or woman to be loved perforce.

*Q. But how can the Negromancer doe such strange things?*

*A.* With perfumes, conjurations, ceremonies, charmes, and characters.

*Q. What is he that is like unto the Image of Sardanapalus?*

*A.* A man well proportioned of body, but of brutish nature.

*Q. What doth Fortune represent, with her apple of Gold?*

*A.* That good spirits are accompanied with good Fortune.

*Q. What meaneth a Plow, in the hands of a Labourer?*

*A.* That



A. That travell is the true treasure of man.

Q. What signifieth a Wolfe carrying a Lambe in his mouth?

A. A man that careth not what hurt he doth to another.

Q. What betokeneth a man with his purse open?

A. That a wise man spareth nothing for his health.

Q. What signifieth a Ship sunke in the bottome of the Sea?

A. That the perill of other ought to make us take better heed.

Q. What doth the Ants carrying of corne represent unto us?

A. Those that live of the sweat of other mens browes. They teach us also in youth to provide for age, as they in Harvest doe provide to live withall in Winter.

Q. How may wee represent gratitude and acknowledging of good turnes which we have received?

A. By a Storke that nourisheth the damme.

Q. And great travell with little profit,

286 *Morall and polittique Questions,*  
*profit, how should we paint that?*

A. By a child that swimmeth.

Q. *What is to be understood by a Serpent?*

A. That an evill disposed person, cannot accustome himselfe to goodnesse,

Q. *What signifieth a man that is painted with Gold in the right hand, and fire in the left?*

A. That he is not worthy to be a partaker of the felicity, which hath done no friendship in time of adversity.

Q. *What doth he betoken that breaketh his head against the wall?*

A. That he esteemeth his life but a little, which contendeth with great men.

Q. *What representeth a Quadrant unto us?*

A. That nothing ought to be done without counsell.

Q. *What is Envie?*

A. An horrible monster.

Q. *Where is her habitation?*

A. At the Court.

Q. *If she should happen to be banished from thence, whither would she goe?*

A. To

A. To Monasteries and Conuents.

Q. Whereof proceedeth it, that children doe not love the father so well as the father doth the children?

A. Love is alwaies advanced, and doth never turne backe againe: specially for the desire that a man hath to make his posterity perpetuall. Or rather it proceedeth of this, that the father hath nothing of the son, but the sonne hath and holdeth all of the father.

Q. Whereof commeth it, that although every man is desirous of knowledge, yet very few doe apply themselves to sciences and Arts?

A. Because to attaine to sciences, great paine is to be taken: and is subject to his pleasure, a thing contrary to contemplation; or else some doe want the right way and meane to study.

Q. Why is a Philosopher painted naked?

A. Because both in verity and Philosophy, there needeth not coverture, but it is necessary that all things be handled plainly and purely, and ought to be voyd of all sophisticall colours and carnall affections.

Q. Wh

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Q. Why did Euripides say in his Tragedy entituled Medea, that womens nature is unapt to goodnesse, but very well inclined to unhappinesse?

A. Because a Woman is a creature unperfect: and where Perfection is not, there can rest nothing that is good.

Q. Why is the counsell that a woman giveth upon the sodaine of much estimation, and that which she doth devise and study nothing worth?

A. Even as unreasonable creatures are induced and provoked to their actions, without any resistance, by a certaine superiour occasion, which is Nature: even so the Woman, although of her selfe she be evill, yet the understanding and knowledge that Nature hath given her (which will not be deceived, nor yet abuse or deceive any person) doth provoke her at the first motion to give good advice. But if she have leisure by study to follow her own inclination, all that she will doe shall be little worth.

Q. Why be women more covetous then men?

A. Be-

Q. *Why is it that they know that no man will buy by them without riches.*

A. *Because they know that no man will buy by them without riches.*

Q. *Why is death called the last of all terrible things?*

A. *Because she is terrible both to them that thinke to be immortall, and also to those that dye of a violent death: but not to others.*

Q. *Why is sneezing deemed a good sign, and not helching?*

A. *Because sneezing cometh from the head, which is as it were the Lord and Ruler of the body.*

Q. *Why is it a thing so shamefull to kill a woman?*

A. *Because she is weake, and not able to resist.*

Q. *Why did the Painter Phidias, paint Venus setting her feet upon a Turnoise?*

A. *To*

O

*A.* To declare that a woman of honour is not runne out of the doores, but keepeth her selfe within her house.

*Q.* Whereof commeth it, that many Ladies have so greatly esteemed the League and band of a gentes Garter?

*A.* Because it is enemy to Lechery.

*Q.* Why did nature ordaine, that when Bees doe engender, no man can see them?

*A.* To teach us shamefastnesse and modesty.

*Q.* Why are cloathes of silke better esteemed, then those of wooll?

*A.* Because silke is more fine and light, better coloured, more bright and orient then woollen.

*Q.* What is it that breedeth envie most in man?

*A.* To bee sad and Melancholicke.

*Q.* What manner of motions hath envie?

*A.* Slow and heavie.

*Q.* Of what age is she?

*A.* Old, crooked, withered, having a pale

pale and leane face, her tongue infected with poyson.

*Q. From whence cometh the beauty that is in the neckes of Pigeons, and in Peacockes feathers?*

*A. Of the variety and diversity of colours.*

*Q. What is the property of mans heart?*

*A. To faigne and dissemble.*

*Q. Why is the Camaleon so marvailous?*

*A. Because he transformeth himselfe into all colours.*

*Q. Whereof cometh the brightnesse that is in rotten wood?*

*A. Nature sheweth us thereby, that there is nothing so abject, but it hath some vertue.*

*Q. What is the property of the Sirenes?*

*A. To bring death by singing.*

*Q. Wherein consist the effects of vertue?*

*A. In words and in deeds.*

*Q. How may a man seeme gentle in his behaviour?*



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A. By his gate or going, by countenance, by his manner of living, and above all things, by his civility.

Q. *How are secret advertisemente disclosed?*

A. By letters, by weapons, in love and by courses of armes.

Q. *How must a man doe reverence?*

A. By putting off his tapper, and bowing downe his head.

Q. *How ought a man to obey his superiours?*

A. With fidelity, goodwill, devotion, feare and hope.

Q. *How is a man modest in his behaviour?*

A. When his hand is on his stomacke, his eyes looking on the ground, and his mouth shut.

Q. *In Chiromancy, what signifieth it when the mount of the Sonne is elevated, or bowing downward?*

A. It betokeneth much good, or much evill.

Q. *And that of Mercury.*

A. Goodnesse or dulnesse of spirit.

Q. *And*

*Q. And that of the Maone?*

*A. Happy or unfortunate voyages.*

*Q. And Mars?*

*A. Good or evill fortune in battell.*

*Q. And the Triangles?*

*A. Strength: even as Angels doe signifie riches.*

*Q. How is the life of man divided?*

*A. Into a life contemplative, civill, solitary, and wild.*

*Q. What thing is most harde to be tamed?*

*A. Necessity: which the Gods themselves cannot resist.*

*Q. What is requisite to be considered of our birth?*

*A. The conception, the forme, the birth, and nourishment.*

*Q. From whence cometh deceit?*

*A. Of Trust.*

*Q. What be the properties of a wise man?*

*A. To rule the Starres, to know and governe*

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governe himselfe, not to quaille through the assaults of Fortune, with good discretion to spend the time, not to bee afraid of death, and to live neither in feare nor hope.

Q. *What is the state of a covetous man?*

A. Never to have rest, and to be alwayes gaping after riches.

Q. *What is the estate of Courtiers?*

A. To be nourished with hope.

Q. *What is the estate of him that loveth vertue?*

A. To aspire alwayes to honourable things.

Q. *Which are the goods of the soule?*

A. Vertue and her traine: honour, glory, quicknesse of spirit, memory, counsell and discipline.

Q. *Wherein consisteth true Philosophy?*

A. To endeavour to live vertuously.

Q. *What is a chaste woman?*

A. A miracle of miracles, the path way

way to immortality; a heavenly thing,  
and an inestimable fortune!

*Q. Chroniclers, can they set forth  
and illustrate the fortunes of Noble  
men?*

*A. Yea.*

*Q. And Poets likewise?*  
*A. They do no lesse delight, then in-  
struct.*

*Q. Which be the goods of the bo-  
dy?*

*A. Nobility, riches, friends, dignity,  
an honest wife, many children.*

*Q. What is Felicity?*

*A. Fortunate vertue.*

*Q. Which be the true goods, and  
which the counterfeits of the body, of the  
soule, and of Fortune?*

*A. The counterfeits goods of the body  
are deformity and sicknesse: Of the  
soule, vice and ignorance: and of For-  
tune, base estate and poverty.*

*Q. What is Misery?*

*A. It is a vicious and infortunate life,  
full of sorrowes and perills.*

*Q. Wherein consisteth the Musicke  
of the senses?*

*A. In*

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A. In temperance, but as some hold opinion in strength.

Q. *What is the office of an excellent Painter?*

A. To know sundry kinds of beasts the differences of their sex, their age, their properties, and other things.

Q. *Why were the wise women called Sybillæ, esteemed Divines?*

A. Because they were the Secretaries and Trumpets of divine Mysteries.

Q. *Whether is it harder to vanquish a Monster, or to bridle the affections?*

A. The affections are most harde to be subdued.

Q. *What is the office of a Conqueror?*

A. To pardon the conquered.

Q. *What*

**Q.** What be the properties of Harlots and Courtizans?

**A.** To be full of wily fetches, damnable devises, tyrannous, scornfull, subtil, licorous, evill conditioned, with alluring lookes, and shamelesse gestures.

**Q.** Why doe men love to weare rings?

**A.** Because the same by circle resembling the Heaven, and the precious stone the Starre, besides that, for the most part they are endewed with marvellous vertue, they give also a certaine gladnesse to the eye, and to the hand an honour.

**Q.** How is the chastity of Lucretia knowne?

**A.** By her death: as the like of *Penelope*, by long abode, *Virginia* by the disdain of her Father: the *Almaigne* Ladies by the halter, wherewith they were hanged, *Cloelia* by the swimme: *Sulpitia*

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pittie by the Temple : Dido by her a-  
fflictions : and Hippo by her leaping into the  
Sea.

Q. Which bee the instruments of  
Chastity ?

A. The Target of Medusa, the  
Necklace of Iasper, and the Chaîne of  
Diamonds and Topazes.

Q. Whereof commeth it, that  
the Palme Tree representeth Constancy ?

A. Because the more it is oppressed,  
and the greater waight it hath, the bet-  
ter it is.

Q. What is the property of age ?

A. To make a man to be good of ex-  
perience, wise in his doings, of good  
counsell when time requireth, modest  
and temperate in word and deed, and  
grave in considerations.

Q. Why ought a man to avoid  
carnall love ?

A. Be cause



A. Because his pleasures doe incontinently decrease, but his sorrowes doe still remaine, and he is filled with vanities, dreames, and vaine hopes.

*Q. What is carnall love?*

A. It is a fire full of care: a strong sorrow, and a weak strength.

*Q. What properties haue the Fountaines of Chius?*

A. To make a man foolish and hard of understanding.

*Q. And those of Ephlagonia?*

A. To make them drunke that drinke thereof.

*Q. And that of Siles?*

A. To make the teeth fall.

*Q. And that of Tharsa?*

A. To make the voice pleasant and harmonious.

*Q. And*

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Q. And that of the Swan?

A. To burne in the night, and to be cold in the day.

Q. What that of Garramanta?

A. To freeze twise in the day, and burne twise in the night.

Q. What that of Examphitis?

A. Bitter, filthy, and naught.

Q. What Fountaines of Arabia?

A. To make cattell change their haire.

Q. What that of Epirus?

A. It lighteth that which is put out, and putteth out that which is lighted.

Q. What that of Carthage?

A. To cast forth oyle to heale beasts withall.

Q. What that of Neptune.

A. To

**A.** To make them drinke that doe  
drinke thereof.

**Q.** What the stone of Dalmacia  
do.

**A.** To make him amorous that drinke  
keth thereof.

**Q.** The Rubie, wherefore is it good?

**A.** Against poyson.

**Q.** What is the Granate?

**A.** To exhilarate and content the  
person.

**Q.** The Balais, what is his proper  
use?

**A.** Never to bee hot with any  
fire.

**Q.** What the Saphire?

**A.** To make humble and chaste.

**Q.** The Iacint stone, the Amethyft,  
Sardony, and the Asbeste, wherefore be  
they good?

**A.** Against

*For Morall and politike Questions,*  
To be against the plague, and kanelle  
evill fortune, and fire.

*Q. The Chrysolite, Girasol, the La-  
sper, the Turquis, and the Agar, where-  
fore serve they?*

*A. To reestablish the braine, to make  
invisible, to stanck blood, to escape a  
danger, and to give good breath to him  
that runneth.*

*Q. The Perall, the Cassidony, the  
Corneline, the Corall, the Chrystall, and  
the Adamant?*

*A. To make the person amorous  
to preserve the understanding, to miti-  
gate hatred and anger, to resist light-  
ning, to quench the thirst, to draw flesh  
and yron.*

*Q. Which is the most worthy per-  
son, the man or woman?*

*A. God hath alwayes given increase  
of excellency, unto the last creature,  
that he created. And because the woman  
was*

was last created, and is as it were the chiefe of the works of God, she is truly the worthiest of all, being made of the most excellent creature that God created, that is to say of man.

Q. Which is most subject to their appetites, either the man or the woman?

A. The woman was most purified in her creation: and so she is most subdued to her appetites best.

Q. Tell mee the properties of the Phenix, the Eagle, the Swan, the Falcon, the Popinjay, the Crane, the Pelican, the Peacocke, the Nightingale, the Turtle, Dove, the Pie, and the Crow?

A. To be immortall, high minded, a good singer, to have good wings, to be beautifull, vigilant, amiable, glorious, delectable, sad, chaste, royall, and to prognosticate the time to come.

Q. The Lark, the Cocke, the Quail, the Swallow, and the Storke, what pro-

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*properties have they?*

A. To be pleasant, magnanimous delectable, sadde, and mindfull of a good turne.

Q. *And the Lyon, the Tygre, the Elephant, the Unicorne, the Beare, the Hyena, the Wolfe, the Panther, the Rhinoceron, and the Leober?*

A. To be vigilant, swift, obedient, humble, furious, inhumaine, a devourer, to smell well, to be faire, and of great courage.

Q. *The Bever, the Hart, the Squerill, the fallow Deare, the Ape, the Foxe, the Gray or Brocke, the Martaine, and the Wolfe engendred of the Hart?*

A. To be providing, of long life, nimble, fearefull, a counterfeiter, crafty, sleepey, honourable, and spotted.

Q. *What signifieth the colours of white, Greene, yellow, golden, pale, Orange colour, blew, pale, and coronation colour?*

A. Truth,

A. Truth, hope, gladnesse, diminution  
of amity, inconstancy, heate, and re-  
venge, friendship, treason, and sor-  
row.

Q. The changeable colour, the vio-  
let, the Skye colour, and the Thim-  
ble.

A. Inconstancy, government, high  
estate and low.

Q. The mount of Venus being eleva-  
ted or declined, what signifieth the  
same?

A. Love or hatred.

Q. The Mount of Saturne, another  
token of Palmistry, what signifieth the  
same?

A. Riches or poverty.

Q. How ought every age of man to  
be governed?

A. Sucking babes with milke, the  
Infant with rods, the child with shame,  
the young man with good discipline, the  
man with armes, the old man with good  
counsell.



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counsell, and the latter age is deceit and  
wise childishnesse.

*Q. What be the titles of the Sunne?*

*A.* The Sunne is called the Father  
of the day, the governour of nature, the  
life of the body, the eye of the world, the  
heart of nature, the King of the Starres,  
and the visible Sonne of God.

*Q. Which be the wings of Time?*

*A.* The time past, the time present,  
and the time to come.

*Q. What bee the Veeth whereby  
Time doth consume all things?*

*A.* The day, the night, life, and  
death.

*Q. What is the cause that in our  
time men be not so excellent as they  
have been in former times?*

*A.* It is Nature which daily groweth  
worse and worse, or else it is because

vertue is not so much commended or  
esteemed at this present, as in times past  
it hath beene. Or else it may be  
said, that it is the custome of  
each age to make com-  
plaint of the pre-  
sent state.

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*F I N I S.*

---



to be as much commended or  
as much as this present, as in times past  
it hath been. Or else it may be  
that, that is the custom of  
each age to make some  
change of things  
from time to time.

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